ÆTERNALS

OR

A Treatise wherein by way of [illegible] cation, Demonstration, Confirmation, and [illegible] plication is shewed, That the great Labour and pains of every Christian ought chiefly to be imployed not about perishing, but Eternal good things, from John 6. 27.

2. 78. 8

By FRANCIS CRAVEN, M. A. and Minister of the Gospel at Acton in Suffolk.

Matth. 6. 33. v.

But seek ye first the Kingdome of God and his Righteousness, and all these things shall be added unto you.

Col. 3. 2. v.

Set your affections on things above, not on things on the Earth.

LONDON

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THE EPISTLE DEDICATORY.

To the truly Honourable Lady, the Lady Cordell, *Not only a continuance of* Temporal good things *upon Earth, but a full fruition of* Eternal good things *in Heaven.*

MADAM,

THE goodneſs of Your *Ladiſhips* diſpoſition hath procured you no little Love from thoſe you live amongſt, and I never cou'd obſerve any, that I thought really

ally *Loved* you but they *Honoured* you, and were very ambitious upon all occasions to *serve* you. I must write my self one of those (though the meanest of many) from whom you may justly expect *Love*, *Honour* and *Service*, and that for more reasons than (as I judge) you would be willing I should publish to the World; however permit me to say, Thankfulness makes my best *service* your debt; That singular worth that all (even your greatest Enemies) will acknowledge to be in you, makes me to *Honour* you; and your no few inward endowments of *Grace*, (I have some reason to say) I am not ignorant of, enforce me to *Love*; All which I cannot forbear to express, unless I will brand my self with *Ingratitude*, the which I have ever held to be a *Monster* in nature and a soleciſme in manners, a crime so odious that the more Ingenu-

genuous of the *Heathens* much decryed it, ſaying, *The unthankful man is a compendium of all Evils.* Now that I might give a publick teſtimony of all the ſaid particulars; I moſt humbly crave leave that the following diſcourſes (which are not notional but practical and containing nothing of Fanaticiſme but Orthodox Truths) may to the view of the world go forth under your name, and be tranſmitted unto the hands and uſe of your Neighbours of *Acton*, for whoſe Inſtruction they were primarily prepared, and in whoſe hands I deſire to leave them (having your *Ladiſhips* name prefixed in the Front) as a teſtimony of that reſpect I have for more then twenty years had to that place. Poſſibly they may in ſome degree, ſerve the Intereſt of their ſouls, when I am in my Grave. It is true they may meet with many profitable treatiſes of the like argu-

ally *Loved* you but they *Honoured* you, and were very ambitious upon all occasions to *serve* you. I must write my self one of those (though the meanest of many) from whom you may justly expect *Love*, *Honour* and *Service*, and that for more reasons than (as I judge) you would be willing I should publish to the World; however permit me to say, Thankfulness makes my best *service* your debt; That singular worth that all (even your greatest Enemies) will acknowledge to be in you, makes me to *Honour* you; and your no few inward endowments of *Grace*, (I have some reason to say) I am not ignorant of, enforce me to *Love*; All which I cannot forbear to express, unless I will brand my self with *Ingratitude*, the which I have ever held to be a *Monster* in nature and a soleciſme in manners, a crime so odious that the more Ingenu-

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ment, yet I was deſirous they ſhould have ſomewhat thereof from my ſelf. Beſides your *Ladiſhip* was pleaſed to hear almoſt all, theſe diſcourſes from the *Pulpit*, and I would crave leave to promiſe my ſelf, that you will receive them from the *Preſs*, & as you retrained not the *Church* when they were Preached, that you will not refuſe them into your *Cloſet*, now they may be read; as you did not I believe grudge them your time in the *Congregation*, that you will not deny them portion of your *retirement*; but as they have already had your religious *Eare*, ſo they ſhall alſo have your judicious *Eye*. Let not I pray, the homelineſs of theſe impolit lines cauſe you to reject them; they were, I confeſs, a tumultuary work, for all the time they were modelling, I had two works lying upon my hands, *Pulpit* work and *School* work, to labour for *Elder* perſons

ſons againſt the Lord's day, and to labour amongſt and for *Younger* perſons every day, and but ſlender means of aſſiſtance.

That which makes me ventrous to beg your *Ladiſhips* acceptance is your unexpected Candour, being confident you will receive them, as I preſent them, with the right hand. More great and excellent things, I know, are expected to be preſented to great and excellent ones, but as under the *Law*, he that was not able to bring a *Lamb*, the ſacrifice of the richer ſort, was commanded to bring two Turtle Doves, *Levit.* 5. 7. v. yea a little Goats hair, from thoſe who had no better, was required to be brought towards the building of the *Tabernacle*, Exod. 35. And our bleſſed Saviour commends the poor Widdowes two mites, then when the richer ſort caſt much into the Treaſury, *Mark* 12. 42. *v.* Eſteem

my

my present little, and so it is, yet well it may become the Greatest upon earth to imitate a great God, who weigheth the heart of the giver, not the value of the gift, and so doing your *Ladiship* will please to eye, not the *Present* but the *Presenter*; who hopeth the following lines will help you to mind that here upon earth upon which you must live for ever in Heaven; as also provoke you to labour for those *Eternal good things* in them mentioned; and the rather because your time is hastning towards an end, and it may come to an end suddenly, for none know how soon they may meet with the death of the body, that are every day encompassed with the body of death; but happy they, who, the nearer their bodies draw to the pit of *corruption*, do find their Souls draw nearer to the place of *perfection*, and the nearer they are to leave *Temporal good*

things

things, the nearer also they are to the enjoyment of *Eternal good things*. On *Earth* it is your business to labour for *Eternal good things*, in *Heaven* it will be your blessedness to enjoy *Eternal good things*. Now that God would continue unto your *Ladiship* such a large portion of *Temporal good things* as you already enjoy here upon Earth, and Crown you with all happiness in the full fruition of *Eternal good things* in Heaven, as you are dayly (I hope) labouring for, shall ever be the Prayer of him who promiseth to continue at the Throne of Grace,

Madam,

Your Ladiships

Solicitour

FRANCIS CRAVEN.

To

TO THE READER.

Christian Reader.

IT was not any arrogant stupidity of my own weakness, but a confident presumption of their acceptance, for whose sakes the following discourses were first *Preached*, that caused me to appear so publickly in the world, a thing very contrary to my natural disposition that hath ever delighted in privacy: If they accept hereof and get good hereby, if they, by what they have so lately heard, and now may read, be perswaded, (whilst they are labouring for *Temporal good things*, yet chiefly and before all other things to labour for *Eternal good things*) I have obtained my end, though I should not escape the *Satyre*, unchristian invectives or unkind and unjust

unjuſt cenſures of ſome envious ones. I aſſure thee, *Chriſtian*, in what thou findeſt written it was not to gain any praiſe from thee, that I ſent theſe lines abroad; but truly aiming at thine and all mens *Eternal* good.

Et veniam pro laude peto, laudatus abunde,
Non faſtiditus ſi tibi Lector ero.

Only this is all that I deſire at thy hands, when thou haſt read theſe diſcourſes, to labour chiefly, and above all other good things, thoſe *Eternal good things* that will make thy Soul *Eternally* happy, and then whether thou likeſt or diſlikeſt my way, manner, ſtile, method and plainneſs in handling ſo weighty a point, thou and I ſhall not diſagree: But if thou approveſt not of my *Diſcourſe*, yet approve of my good will, and as I hope to have the benefit of thy *Prayers*, ſo thou and all God's people ſhall have my *Prayers*, that in this diſagreeing age we live in, we may all agree to *Labour not for the meat which periſheth, but for that meat which endureth unto Everlaſting Life.*

I am

Thine to be commanded in all

Chriſtian ſervices

FRANCIS CRAVEN.

A Compendium of the chief parts proposed and prosecuted in the following Discourse, as it is divided into Fourteen Chapters.

Chapter 1. Our Saviours design in speaking the words of the Text. *Page* 1.

Chap. 2. The coherence of the Text and parts thereof, which are these two in general p. 3.

An { 1. *Inhibition.* 2 *Injunction.* } p. 4.

In the *Inhibition.* { 1 Something that *Christ* doth inhibit p. 4. 2 The thing *inhibited.* p. 6. 3 The property of the thing *inhibited.* p. 6.

In the *Injunction.* { 1 A duty *injoyned.* p. 7. 2 The thing for which this duty is *injoyned.* p. 8. 3 The property of the thing *injoyned,* p. 9.

Chap 3. The proposition layd down, Viz. *That the great labour and pains of every Christian ought chiefly to be imployed, not about perishing but Eternal good things.* p. 11.

Chap. 4. In prosecuting of this proposition four things are mentioned to be insisted upon p. 14.

Some-

Something by way of
1 *Explication.*
2 *Demonstration*
3 *Confirmation.*
4 *Application.*

By way of *Explication* it is shewed, when a man may be said *chiefly to labour for Eternal good things.*

1. When he does *rem agere*, when his heart is intense and serious about *Eternal good things.* p. 15.

When he does use the right means to gain *Eternal good things*, such as are the Ordinances of the *Gospel*, p. 17.

1. *Hearing* of the Word *Read* and *Preached* p. 18.

2. *Meditating* thereon, that he may get that good by *Hearing* and *Reading* he aimeth at. p. 21.

3. Improving the *Sacraments* of the Gospel, those seales of the Covenant of Grace p. 23.

1 *Baptisme* p. *ib.*

2 *Lords Supper.* p 25.

4. *Praying* importunately at the throne of Grace for the gaining of *Eternal good things.* p. 27.

3. When he does not use the right means for a time only, but *perseveres* labouring in the use thereof he holds out to the end. p. 30.

4. When he will not take up or be put off with any other good things but such as are *Eternal.* p. *ib.*

5. When he goes on to labour, though God keep him *low* and *mean*, though he receive no *pay* for the present, nay though he meet with many *discouragements.* p. 32.

5. When he does this thing at all *times*, improves every hour and minute of *time.* p. 15.

1. *When he does it in the day-time.* p. 35.

2. *When he does it in the night-time.* p. 38.

Chap.

Chap. 5. By way of *Demonſtration*, it is ſhewed, That *Eternal good things* are to be laboured for.

1. From thoſe *reſemblantes* that the labour belonging to *Eternal good things* is compared to in Scripture.

1. *It is compared to a Race* p. 50.
2. *It is compared to wreſtling and ſtriving* p. ib.
3. *It is compared to Fighting of a Battel* p. 51.
4. *It is compared to one being in an Agony.* p. 55.

2. From the *impoſſibility* of enjoying *Eternal good things* without labour. p. 56.

3. From the *agreement* that there is between *Eternal good things* and our natures. p. 57.

4. From the *Examples* of thoſe who have been well acquainted with the worth of *Eternal good things.* p. 59.

5. From the *paucity* and *fewneſs* of that number that will be found to have their ſhare in *Eternal good things.* p. 64.

6. From that *neceſſity* that there is of enjoying *Eternal good things.* p. 69.

7. From the *end wherefore we live.* p. 72.

8. From that *willingneſs to dye* and to have an end put to this *Temporal* life, that the enjoyment of *Eternal good things* will work in us. p. 75.

Chap. 6. By way of *Confirmation* it is ſhewed, *That the great labour and pains of every Chriſtian ought chiefly to be imployed not about periſhing but Eternal good things.* p. 79.

1. Becauſe God hath *commanded it.* p. 80.

2. Becauſe *Eternal good things* are the *chiefeſt* of *good things*, the *beſt* of *good things.* p. 84.

1. Becauſe only *Eternal good things* do make thoſe

who enjoy them *good*. p. 91.

2. Becauſe only *Eternal good things* will do us *good* then when other *good* things will do us no *good*.

That only *Eternal good things* do make thoſe who enjoy them *good*, appears by inſtancing in five things. p. 96.

1. Inſtance, *Grace*. p. *ib.*

2. Inſtance. In *God* who is the *God* of all *Grace*. p. 100.

3 Inſtance. In *Jeſus Chriſt* who is the Author and giver of *Grace*. p. 105.

4 Inſtance. In the *Spirit*, who is called the *Spirit of grace*. p. 113.

5 Inſtance. In a *good Conſcience*, a conſequent of *Grace*. p. 117.

That *Eternal good things* will do us *good* then when other *good things* will do us no *good*, this appears by theſe two perticulars.

1. That *Temporal good things* will not do the wicked man *good* in ſuch *conditions* as God will caſt him into.

2. That *Eternal good things* will ſtand a Chriſtian *inſtead* and do him *good* in what ever *condition* a *good* man can be caſt into.

That *Temporal good things* will not do the wicked man *good* in ſuch *conditions* as God will caſt him into.

1. They will do him no *good*, *nor ſtand him in any ſtead* when his *Conſcience* is diſtreſſed with the ſight of his ſins, and the apprehenſion of God's wrath due for ſin. p. 126.

They will do him no *good* nor ſtand him in any ſtead in the *day of death* p. 127.

3. They will do him *no good nor ſtand him in any ſtead* in the *Grave*. p. 130.

4. They will do him *no good nor ſtand him in any ſtead*

ſtead at the day of *judgement*. p. 132.
5. They will do him no *good nor ſtand him in any ſtead* in *Hell*, when he there ſhall lye under *Eternal* Torments. p. 136.
That *Eternal good things* will ſtand a Chriſtian *in ſtead and do him good* in what ever *condition a good man can be caſt into*. p. 139.
1. They will do a Chriſtian *good and ſtand him in ſtead* when God ſhall lay him under *Affliction*. p. 140.
2: They will do a Chriſtian *good and ſtand him in ſtead* when God ſhall lay him upon a *ſick bed or a dying bed*. p. 144.
3. They will do a Chriſtian *good and ſtand him in ſtead* when he ſhall be brought to ſtand at *Chriſt's Tribunal in the day of Judgement*. p. 152
4. Becauſe *Eternal good things* are laſting *good things*, other *good things* are periſhing *good things*. p. 164.

Here is ſhewed that all the things of Heaven are Eternal, As,

1. That *Glory* which is to be had in Heaven is *Eternal Glory*. p. 174.
2. That *Life* which is to be had in Heaven is *Eternal life*. p. 175.
3. That *Joy* which is to be had in Heaven is *Eternal Joy*. p. 176.
4. That *Inheritance* which is to be had in Heaven is an *Eternal Inheritance*. p. 179.
5. That the Kingdome of Heaven is an *Eternal Kingdome*. p. 180.

6. That Crown worn in Heaven is an *Eternal Crown.* p. 181

7. That the house or habitation prepared in Heaven is an *Eternal habitation.* p. 184.

4. Because *Eternal good things* are *good things* alwayes desirable. 189

5. Because *Eternal good things* are the only *satisfying good things.* p. 193.

6. Because *Eternal good things* concern our *Souls*, other good things concern only *the body.* p. 198.

7. Because our labour about *Eternal good things* will not be *in vain.* p. 206.

8. Because even to *Eternity* it self it will never repent us to have bestowed the greatest labour and pains about *Eternal good things* p. 211.

Chap. 7. Question. What reasons may be assigned why men labour so much after *Temporal good things*, that they do neglect *Eternal*, and build their happiness upon so deceitful grounds as earthly possessions and transitory things. p. 215.

To this question these *Reasons* are assigned.

1 Reason. *Because it is natural for men so to do.* p. 217.

2 R. *Because men do fancy that in these Temporal things doth consist the only comfort of their lives.* p. 221.

3. R. *Because these Temporal things being near at hand, do dazle the minds and distract the judgements of men.* p. 224.

4 R. *Because Eternal good things are not without great labour to be obtained.* p. 229.

5 R. *Because men know not the excellency of Eternal good things.* p. 235.

6 Reason. *Because men do not as they ought work upon*

upon their hearts such divine exhortations thereunto that they find in Scripture, which are backed with strong reasons, and encouraged unto by many sweet promises. p 239.

Chap. 8. *By way of Application the proposition is improved.* p. 244.

1. By way of *Lamentation*, and that in two branches.

1. Over those that instead of labouring for these *Eternal good things*, and having their hearts taken up with and set upon them, have their hearts wholly set upon *sensual pleasures and carnal delights*, and therefore do spend all their time in making provision for the flesh without the least thought of *Eternity* that follows. p. 246.

2. Over those whose minds and hearts are only set upon *Earthly things*, and whose affections are fast nailed to the Earth, making all the motions of their souls to wait upon their earthly designs, and that so fixedly as if they had resolved upon no other Heaven then Wealth. p. 250.

Chap. 9. By way of Application, the proposition is improved by way of *Reproof*, wherein they are *reproved* that never look after *Eternal good things*, but are wholly taken up with the pursuit of the *good things* of this life. p. 259.

Chap. 10. By way of Exhortation, the proposition is improved.

1. To exhort every one to labour for *Eternal good things*. p. 261.

Chap. 11. To exhort every one to labour for *Eternal good things* chiefly and before all other *good things.* p. 265.

Chap. 12. Five Motives added to the second branch of the exhortation, *Viz.*

Motive 1. *Because Christians labouring or not labouring for* Eternal good things, *will bespeake them wise men or fools.* p. 272.

Motive 2 *Because the greatest of* Temporal good things, *without* Eternal good things, *will leave a man a beggar.* p. 277.

Motive 3. *Because* Eternal good things, *even without* Temporal good things *will make a man a rich man.* p. 286.

Motive 4. *Because* Eternal good things *are real good things and all* Temporal good things *are but Imaginary good things.* p. 293.

Motive 5. *Because* Eternal good things *only, are they that will be for a Christians life.* p. 299

Chap. 13. Six helps to forward a Christian in the labouring after *Eternal good things.*

Help. 1. *Get all the knowledge of Eternity and Eternal good things they can or are any wayes able.* p. 304.

Help. 2. *Frequently imploy themselves in considering and contemplating upon Eternity.* p. 306.

Help. 3. *Labour to get some tasts of those things that are Eternal.* p. 310.

Help 4. *Alwayes beare in their thoughts the immortality of their souls.* p. 315

Help 5. *Study the shortnesse of time and their present life.* p. 317.

Help. 6. *Get a sight of Eternal good things by the eye of Faith.* p. 323

Chap. 14. Six directions in labouring for *Eternal good things*, wherein is shewed how a Christian should labour for them.

1. *Faithfully* p. 331.
2. *Diligently.* p. 332
3. *Cheerfully.* p. 334.
4. *Abundantly.* p. 348.
5. *Earnestly.* p 343.
6. *Unweariedly.* p. 348.

John

John 6. 27.

Labour not for the meat which perisheth, but for that meat which endureth unto everlasting Life.

CHAP. I.

BIBL CANT

THings *Temporal* and *Eternal* deserve the most serious and most holy Meditations of all sober Christians; for indeed there is not a Christian but hopes to out live Time and all temporal enjoyments. When all things below must end with Time, nay perish with Time, yet a Christian hopes to enjoy an happy *Eternity*. How much then does it concern every man to labour more for those things which *Eternity* preserves, then for those things that time it self will make an end of; the former being of greater value, the other (in comparison of the former) but of little worth.

I will say of the Excellency of *Eternal good things*, what one sayes of *Eternity* it self; *Eternity* (sayes he) *is that which never can be comprehended, yet ever ought to be pondered and thought upon*, such is the incomprehensible excellency of *Eternal good things*, that the ex-

cellency of them can never be comprehended, yet ought alwayes to be laboured after. A Leſſon you ſee taught by our Saviour Jeſus Chriſt to his followers here in the Text, *Labour not, &c.*

It is the wonted manner of Phyſitians (*Erumpens ſanguis vena ſecta ſiſtitur*) when blood guſheth out immoderately one way, to open a Vein elſewhere: And ſo by revulſion (as they call it) to ſtay it, by diverting the courſe and current another way. The like courſe doth our Saviour Chriſt take in this place, for obſerving the minds and hearts of the people that followed him to the other ſide of the Sea, to be ſet upon only earthly things, not to be taken with the Miracles of Chriſt, but with the Loaves wherewith they were fed by Chriſt, he endeavoureth in this place to withdraw them from thence, and to cure them of that diſeaſe, by diverting and turning the tide and ſtream of them another way.

As the Apoſtle would have us to turn all our worldly grief into godly grief, *into ſorrow for ſin*, 2 Cor. 7. 9. 10. And our Saviour adviſeth to turn worldy fear into godly fear, into fear of offending and diſpleaſing Almighty God, *Matth.* 10. 28. And would have us to turn our worldly care into a godly care, our care for this life and the things of this life into care for the things of another life, of a better life, *Matth.* 6. 31, 32, 33. *v.*

The like courſe uſeth our Saviour here in this Chapter, when he ſayes *Labour not for, &c.*

CHAP.

CHAP. II.

Shewing the coherence and parts of the words.

THe words are a direction following upon a reprehenſion; the reprehenſion is in v. 26. *Jeſus ſaid unto them, verily, verely I ſay unto you, ye ſeek me, not becauſe of the Miracles, but becauſe ye did eate of the Loaves and were filled*; It was, for that they valued not his doctrine, or confirmation thereof by Miracles, ſo that they might believe and be ſaved, but cared principally for their bellies. The direction is for the ordering of their and our endeavours towards that which is the main of all, and this in the words read, *Labour not for the meat which periſheth but for that which endureth unto Eternal life.*

Thus you ſee the Connexion. But to the words.

It is obſervable that all Preaching may be referred to two heads, viz. *Inhibitions* and *Injunctions*. *Inhibitions*, to pull back from evil; *Injunctions*, to quicken to better courſe.

Take ſome inſtances hereof out of the Scriptures.

In the 6. of *Math.* 31. 33. v. in the 31. v. Our Saviour takes them of the world, and the things thereof, ſaying, *Therefore take no thought, ſaying, what ſhall we eat or what ſhall we drink? or wherewithall ſhall we be cloathed?* In the 33 v. he ſetteth them to work. *But ſeek ye firſt the Kingdom of God, and his righteouſneſs, and all theſe things ſhall be added unto you.*

1. *Pet.* 3. 11. *Eſchew evill and do good*; there we

have the Apoſtles *Inhibition*, *Eſchew evil*, And his *Injunction*, *do good.*

Rom. 12. 9. *Abhorr that which is evil*, there we have an *Inhibition*: and then followes the *Injunction*, *cleave to that which is good.*

Eph. 5. 4. where we have, 1. a dehortation or *Inhibition* 2. an *Exhortation* or *Injunction.* 1. A Dehortation or *Inhibition*, *Neither filthineſs, nor fooliſh talking, nor jeſting, which are not convenient.* 3. An *Exhortation* or *Injunction*, *But rather giving of thanks.*

So my Text in every man's eye and apprehenſion divides it ſelf into two parts.

1. An *Inhibition*; *Labour not for the meat which periſheth.*

2. An *Injunction*; *But for that which endureth unto everlaſting life.*

In the *Inhibition* we may note.

1. Something that *Chriſt* does *Inhibit* and forbid. *Labour not.* μὴ ἐργάζεσθε *ne operanimi.* In the fourth Commandement, ſaith God the Father, *ſix dayes ſhalt thou labour and do &c.* St. *Paul* agrees with the ſame, 2 Theſſ. 3. 10, 11, 12. *For even when we were with you, this we commanded you, that if any would not work, neither ſhould he eat*, v. 10. *For we hear that there be ſome which walk among you diſorderly, working not at all, but are buſie bodies.* v. 11. *Now them that are ſuch we command, and exhort by our Lord Jeſus Chriſt, that with quietneſs, they work, and eat their own bread* v. 12.

In the Text, Chriſt ſayes, *Labour not*, God the *Father* and St. *Paul* the Apoſtle command Labour, and here *Chriſt* the ſon ſayes, *Labour not.* The words at firſt reading, me thinks do pleaſe men of a ſluggiſh ſpirit, men that do like no life like to an idle life. It was

the ſpeech of that Epicure *M. Lepidus*, who lying under a ſhady tree, upon a ſun ſhine day, ſtretching himſelf, cryes out. *O utinam hoc eſſet laborare.* O would to God this were to take pains to live at eaſe. There are more ſuch in the world, men that cannot away with labour, men that by their good will would do nothing but eat and drink and ſleep and ſport, and ſit and talk and laugh and be merry, but ſuch are the very excrements of all humane Societies where they live, very burdens to the earth whereon they walk; as unprofitable they are to the world as that *Margites* I have read of, of whom it is ſaid, *that he never Ploughed or digged, nor did any thing all his life long that might tend to any goodneſs, ſpending their time,* nihil agendo, *in doing nothing at all.*

But our Saviour does not abſolutely forbid labouring for things neceſſary to this life. 2 *Theſ.* 3. 10. There you have St. *Paul* his Sanction or Ordinance for Manual labour, *For even when we were with you, this we commanded you, that if any would not work, neither ſhould they eat*; and this you ſee is inforced by a penalty provided for willing or wilful Loyterers; if any would not work, *neither ſhould they eat.* As *Scipio* Baniſhed all idle Souldiers and unprofitable people from his Camp, ſo the Apoſtle baniſheth ſuch ſloathful ones from the table. It was not *Adams* caſe alone, but it is the caſe of every one in his calling, *in ſudore vultus tui*, in the ſweat of thy browes thou ſhalt eate thy bread: So the Apoſtle cannot brook thoſe who ſpend their whole lives only meerly in Epicurate wayes. I could wiſh St. *Paul* his penalty here might be ſuch mens puniſhment, *Let not ſuch eat*; That if nought elſe, yet hunger and neceſſity may drive them to labour.

The act here is ἀδιάφορον, a thing indifferent and

lyes all upon the object that our labour is conversant about, as that is good or evil; as the thing is good or bad for which we labour.

2*ly*. The thing for which we must not labour. *Meat*. Under this word it is observed that Christ comprehends all earthly things. 1. Because it was their meat they were most taken up with; they followed Christ now only for their bellies, as Christ, note v. 26. *saying, verily I say unto you, ye seek me, not because ye saw the miracles* (of which read v. 2. and 14.) *but because ye did eate of the Loaves and were filled*. 2. To point out to them what it was they might expect from the things of time, let them have what dreams they please, if they had all the world at will, yet they would get no more of it but their *Meat*, which the poorest man may attain unto. 3. To suggest unto them an argument why they should not toyl and labour so much for that which would afford them so little, Eccles. 5. 11. *When goods encrease, they are encreased that eat them: and what good is there to the owners thereof, saving the beholding of them with their eyes*. Therefore he takes them off from labouring for τὰ τῦ κόσμε the worlds things, *Temporal things*: and so the wiseman forbids what Christ forbids, *Prov*. 23. 4. *Labour not*, and he shews what we must not labour for, *To be rich*. Labour not for these earthly things, though they are in themselves mercies, yet they are but mercies without the pale, they are but Acrons with which God feeds swine, there are choiser fruits to be looked after, *viz*. those *Olives* and *Pomegranates* which grow on the true Vine Jesus Christ; and springs of living waters clarified with *Christ's* blood and indulcorated with his love.

3*ly*. The kind or property of that meat for which they must not labour that perisheth; *Labour not for the meat*

meat which perisheth; that perisheth with the using as the Apostle sayes (2 *Coll.* 22. v.) rudiments of the world. Such was that *Manna* which God gave *Israel* for meat from Heaven, he gave them this meat indeed miraculously, but yet it was no lasting meat, they could not keep it by them any long time, *Exod.* 16. 20. 21. *If they kept it but till the next morning it bred worms and stank*, it was but of a perishing nature; and indeed all meat for the body is but perishing meat, is but of a perishing nature; it serves but to uphold a perishing life, and cannot prevent the bodies perishing at last; to which agreeth that of the Apostle *Paul* 1 Cor. 6. 13. *Meats for the belly, and the belly for meats, but God shall destroy both it and them*; and where men do only and mainly labour for that, it will cause them to perish *Eternally*.

In the Injunction *we may note.*

1. A duty by *Christ*, injoyned, and that is *Labour*, It must necessarily be supplyed in the Text; *Labour not for the meat which perisheth, but* Labour *for that meat which endureth unto everlasting life.*

Though tis true servile labour with trouble, sweat and vexation was occasioned by the curse, *Gen.* 3. 17. yet there was work required of man, or labour in the earth with reference unto his natural life and subsistence in the world, in the state of innocency, for it is expresly said, *Gen.* 2. 15. *That God put man into the Garden of* Eden *to dress it and to keep it*, that is to labour in it, and to preserve it by labour: No sooner was man Created, but by and by he is set to labour, *Paradise* was not all place that served only to delight his senses, but to exercise his hands.

God never made any as he made *Leviathan* to sport himself only; or to do as it is said of the people in *Tom-*

m in *Africa*, that they spend their whole time in ...ing and dancing, but to work either with his hands or his head (in the sweat of his brow or of his brain) the thing that is good. God will have no man to be idle, he will have no Ciphers in his Arithmetick, or sloathful servants in his Vineyard. *Homo natus ad laborem*, man was even born to labour, and not to expect any rest whilst here; only the dead which *dye in the Lord rest from their labours*. Rev. 14. 13. Now they must labour and toyle and then rest.

Idle persons are good for nothing but to eat drink and sleep. It is good (saith one) to do something whereby the world may be the better, and not to come hither meerly as *Rats* and *Mice*, only to devour victuals, and to run squeaking up and down. *Periander* made a Law at *Corinth*, that whosoever could not prove he lived by his honest Labour, he should suffer as a Thief. No State whatsoever can priviledg Idleness; no Man is tooNoble to have an occupation; the greatest Kings have not this privileg. *Alphonsus* said, that God and Nature had given Kings hands as well as other Men. By the Law of *Mahomet*, the Great *Turk* himself is bound to exercise some manual trade or occupation. though sin brought in man's labour, *Gen.* 3. 19. yet now for a man not to humble himself by just labour would encrease his sin; and therefore aboundance of idleness is reckoned to be in the number of *Sodomes* sins, Ezek. 16 49.

2. In the *Injunction* we have the thing for which labour, that is the duty is injoyned ἐργάζεσθε, *That meat*, that food for the soul; that which is meat for a Christians faith and not for a christians taste; such as are *Christ* with all his riches and treasures, with all his benefits and priviledges, and what else with *Christ*, the Gos-

Gospel declareth making for the Saints *Eternal* welfare; of which afterwards in the discourse.

But these things *Christ* commends under the name of *Meat*, as one notes, 1. Because his followers now were earnestly seeking after meat, therefore he points them out better meat. Thus to the woman of *Samaria* coming for water, he points out the living water, 2. To shew the necessity of having these things and the usefulness of them, they had as great need hereof as of meat.

3. In the *Injunction* there is the *modus* or property of the meat for which labour is injoyned *which endureth unto everlasting life*: that is for those things which are appointed by God to refresh and sustain the soul unto *Eternity*, for such things that when all these poor helps which serve to prop up a Pilgrims travel, as so many baites, till he get home shall fail, may be *Eternal* provision.

That which our Saviour does here then is this, he diverts their affections and eagerness from off earthly things and sets them upon the right object, *Christ* does not hereby dehort them altogether from labouring for meat that perisheth, but what he sayes is spoken *per modum comparationis*, by way of comparison, *q. d.* do not so labour for the meat that perisheth, that you neglect to labour for the meat that perisheth not; as when he sayes Matth. 6. 31. 33. *Therefore take no thought, saying, what shall we eat, or what shall we drink? or wherewith shall we be clothed? But seek ye first the Kingdome of God, and his righteousness, and all these things shall be added unto you.* The Heathens (with whom if Christians should symbolize in sins or not exceed in vertue, it were a shame to them, for as a Christian differs from an Heathen in Profession, so he should in Practice,) because

cause they know not the *Eternal* blessedness of the life to come, but only that which concerneth this present life, their care is only after what they shall eat and drink and wherewithal they may be clothed, as our Saviour observes, v. 32. *For after all these things do the Gentiles seek*, for men that have hope in this life only, it is no marvel if they labour their utmost to make their best of it, but our Saviour teaches his Hearers to prefer care for things *Eternal* before a care for things *Temporal*; indeed what our Saviour sayes here is not contradictory to that of the Apostle in 2 Cor. 8. 21. *Provide for things honest*, things that are necessary; provide for things necessary hath his time; so that our Saviour his *primum quærite regnum Dei*, be first remembred. The care for this life present and things necessary thereunto, is by the Apostle commended, but by our Saviour the care of heavenly things is preferred.

Many such like instances we meet with from *Christ*, as *Matth.* 9. 13. *I will have mercy and not Sacrifice*; Christ excludeth not Sacrifice, but preferreth Mercy: And *Math.* 10. 28. *Fear not them which kill the body, but are not able to kill the Soul; but rather fear him which is able to destroy both Soul and body in Hell.* Christ does not here exclude all reverence and fear to be given unto such, but the meaning is, do not so fear them, as you neglect to fear him which hath power to kill both body and soul, he preferred the latter before the former. So in my Text, *Christ* excludeth not labouring for things necessary in this life, but preferreth labour for those things that will endure to *Eternal life*.

This I conceive to be the scope and intent of our Saviour in these words, and being thus opened would afford us several very profitable observations, but I shall only

only name one, the which I have choſen to make the ſubject of my following diſcourſe.

CHAP. III.

Obſer. *That the great Labour and pains of every Chriſtian ought chiefly to be imployed not about periſhing but eternal good things.* Not for things that *endure but for a ſeaſon*, but that will endure to *Eternity*.

A doctrine worthy our ſerious and choiceſt thoughts and meditations.

It was a good queſtion the young man propoſed to *Chriſt*, Mark 19. 17. v. *Good Maſter what ſhall I do that I may inherit eternal life.*

As if he had ſaid, I know I ſhall be *eternally* happy or *eternally miſerable*, *eternally* curſed, or *eternally* bleſſed, *eternally* damned, or *eternally* ſaved, *&c.* but what ſhall I do that I may be *eternally* happy, that I may be *eternally* ſaved, that I may be *eternally* bleſſed, *&c.* that I may be happy to all *eternity?* The point of doctrine may be a fit anſwer. *Let thy labour and pains chiefly be imployed not about periſhing but* eternall *good things.*

It is obſervable that in the *Lords Prayer* where there are five Petitions for ſpiritual good things, there is but one for temperal good things, and that is, *Give us this day our dayly bread*, to note and intimate unto us, that our deſires and endeavours ſhould be moſt after ſpiritual good things, things that will endure to *eternity*. And beſides, theſe are Petitioned for in the firſt place, before *Temporal good things*, to note that *Temporal good things* ſhould be ſubſerviant to *Spiritual* and *eternal things*,

the

the things of this life should be subservient to those which belong to an *Eternal* life.

I may allude to that which St. *Paul* saith, 1 *Cor.* 7. 38. speaking of giving a Virgin in marriage, saith he *he that giveth her in marriage doth well, but he that giveth her not in marriage doth better*; so he that carefully and industriously labours for the things of this life does well, as *he that giveth his Virgin in Marriage* does well, but he that laboureth and provideth for things belonging to *Eternal* life, as *he that giveth not his Virgin in Marriage*, doth better.

As tis said of *Rachel* and *Leah*, Gen. 29. 17. *Rachel* was the fairer, though *Leah* was the fruitfuller; so to be diligently laborious to get what is necessary for this life is needful, but to be diligently laborious to get what belongs to *Eternal* life is more needful. It was once the saying of one, *Si mihi daretur optio eligerim Christiani rustici sordidissimum & maxime agreste opus præomnibus victoriis & triumphis Alexandri aut Cæsaris:* Might I have my wish, I would preferr the most despicable and sordid work of a Rustick Christian, before all the Victories and triumphs of *Alexander* and *Cæsar*, let it for ever be the practise of holy minded Christians, alwayes to prefer the diligent labouring for the Kingdome of Heaven, before the striving and contending for more Kingdomes and Countries then ever were possessed by *Alexander* or *Cæsar*.

The *Wiseman* who knew what was fittest to be chosen and what was best to be laboured for, saith, *Prov.* 16. 16. *That wisdome and understanding is to be chosen rather than Gold and Silver*; Grace here and glory hereafter, are unspeakably better than Gold or silver; these things they serve only the life that now is, the back and the belly, but Grace and Glory the life to come. What

Æneas Silvius sayd of Learning, may much more be said of Grace and Glory and all *Eternal good things*, Vulgar men should esteem thereof as silver, Noble men as Gold, and Princes should prize it above their cheifest Pearles, and manifest the same in labouring, not with *Martha* for the many things, but with *Mary* for the one thing necessary, *Eternal* salvation.

A Christian should have his affection carryed out to these things as the *Thessalonians* had theirs towards St. *Paul*, 1 *Thes.* 3. 6 where the Apostle takes notice of the *Thessalonians* excellent faith and love, the truth of their faith discovering it self by their love (for faith that justifies works by love, *Gal.* 5. 6. *v. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by Love)* Now as to their faith was joyned love, so in their love (for which I name the place) may be observed a specialty towards the Apostle, they loved all Saints, but especially St. *Paul*, for they had a special remembrance of St. *Paul*; him, above many they desired to see; him above many they had in their remembrance: So these things of *Eternity* above many should be laboured for by every Christian.

Moses exhorteth the children of *Israel* in Deut. 4. 9. 10. v. to remember all the things which they had seen, but especially the day that they stood before the Lord their God in *Horeb.* what ever a Christian wants he must labour and take pains for, but specially for those things which endure to everlasting life; the *Jews* had an high esteem of every part of God's worship that he had appointed them to observe, but *præcipuus honos Paschæ habitus est*, the *Passover* was chiefly had in honour. We cannot promise our selves to obtain any good thing at the hands of God without labour, but

Etc.-

CHAP. IV.

In the discussion of this point I shall speak to these parts.

1. Something by the way of *Explication.* 2. Something by way of *Demonstration.* 3. Something by way of *Confirmation.* 4. Something by way of *Application.*

By way of *Explication* we shall enquire when a man may be said chiefly to labour for *eternal good things*; And this we shall do in these following particulars.

1. *When he does* rem agere, *when his heart is intense and serious about eternal good things.*

2. *When he does use the right means to gain eternal good things, such as are the Ordinances of the Gospel.*

1. *The word read and preached.*

2. *When having read or heard the Word of God Preached, he does meditate upon it, that he may get the good by hearing and reading he aimeth at.*

3. *When he makes use of and improves the Sacraments of the Gospel, those seals of the Covenant of Grace.*

1. Baptisme.

2. The Lords Supper.

4. *When he is importunate at the Throne of Grace by Prayer, begging of these things.*

3. *When he does not use the right means for a time only, but perseveres, labouring in the use thereof, he holds out to the end.*

4. *When*

4. *When he will not take up or be put off with any other good things but such as are eternal.*

5. *When he goes on to labour though God keep him low and mean, though he receive no pay, nay though he meet with many discouragements.*

6. *When he does this thing at all times, improves every hour and minute of time.*

1. *When he does it in the day time.*

2. *When he does it in the night time.*

1. *When he does* rem agere, *when his heart is intense and serious about eternal good things. Orantis est nihil nisi cælestia cogitare*; he that is imployed in any holy and sacred imployment should have his mind set only on heavenly things, *Luk.* 9. 62. sayes our Saviour there *No man having put his hand to the Plough, and looking back, is fit for the Kingdome of God*; The meaning is, that as he that ploughs, must have his eyes alwayes forward, alwayes upon his work to guide and direct his hand in casting and laying the furrows straight and even, (for his hand will be quickly out and his Plough go amiss when his eye is off.) So he that heartily resolves for heaven, and seriously sets himself to labour for *eternal good things*, such a one addicts himself wholly and intently to the business of Religion.

I remember a story of a certain Youth, who being in the Temple with *Alexander* when he was to offer incense to the gods, and the youth holding the golden censer with the fire in it, a coal fell on the youths hand and burnt his wrist, but the youth considering what a sacred thing he was about, for all he felt his wrist to be burnt, yet he would not stir, but continued still to the end; the burning of his wrist did not disturb him when they were offering to the gods. So then a Christian may truly be said to be taking pains for *Eternal good things*,

things, when he so vehemently applyes himself to understand, apprehend and gain them, that at the same time he scarcely observes or takes notice of such things as do occur his senses, the whole force of his Soul busing it self herein as in one of its most supream and most noble actions and imployments of all other. Like that *Archimedes*, a great Mathematitian, who, when a City of *Sicilia* wherein he dwelt was taken by the *Romans*, he never took any notice that the City was taken, when the Souldiers broke into the house where he was, yet he takes no notice, nay when they brake into his Study, he was not the least moved nor took any notice of them, he was drawing Lines in the dust and did not mind them, insomuch as one of the Souldiers thinking they were disregarded, drew his Sword and killed him.

Then a man labours indeed for *Eternal good things* when he is so bent upon this his imployment, as that famous Painter *Zeuxis* was about his Paintings, who being asked the reason of his so much carefulness and exactness, answered, *Æternitati pingo*, I paint for *Eternity*, and what *Augustus* sates of the young *Roman* is verefied in him, *Quicque vult, valde vult*, whatsoever he does herein, he does it exactly and to purpose. And then does a Christian the like, when he spends the marrow of his soul and the strength of his spirits about *Eternal good things*, about things that will abide for ever, not for ten, twenty or thirty years, but for ever.

Surely he had need to be serious in what he goes about who is labouring to provide for what must endure to *Eternity*, and be provision not for a few years, but for *Eternity*. Such one should so be imploying himself for Heaven, as the Duke of *Alva* said of himself. The story is this, King *Henry* the four h asking him whether

he had observed the Eclipses: *No*, (saith he) *I have so much to do upon Earth, that I have no leisure to look up to Heaven.*

2ly. *When he does use the right means to gain Eternal good things, such as are the Ordinances of the Gospel.* It is acknowledged by all, that in every man there is an innate appetite to the chiefest good and *Eternal* happiness, but as naturally all men do err about the knowledge of it, what it is, so also about the means, how to attain the same. The best means we can use in our labouring for *Eternal good things* are Gospel Ordinances. *Manna* from Heaven usually falls in the dew of those spiritual Ordinances, and warm milk streams into their mouthes, who suck at the breasts thereof. They are so many golden stair-cases by which our souls may climbe above the thickets, and dunghils of this world, as high as Heaven, to view and contemplate the things of *Eternity*, They are as so many wings to help the Soul more speedily to approach the presence of its Creator. They are so many Conduit pipes to convey the water of life and motions of God's spirit into our hearts; And as Galleries, in which both Saints and Angels walk, *beholding the Glory of him that sits upon the Throne*, Zach. 3. 7.

Now when a Christian improves these Ordinances rightly, then he labours for *Eternal good things*; then when he searches for these things, as *Saul* did for *David*, when he said 1 Sam. 23. 23. v. *I will search him out throughout all the thousands of Judah*; so when he searches for them through all the Ordinances of the Gospel, searches for them in reading and hearing of the Word Preached; searches for them in the Sacraments of *Baptisme* and the *Lord's Supper*, &c. But to come to particulars.

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3. *When he ſearches for them in reading and hearing of the word preached.*

He hath an high eſteem of the Scriptures, with him the Scriptures are to other writings as *Joſeph's* Sheave was to his brethrens, or as the Sun is to the leſſer Stars, he accounts of all writings but as ſo much waſt Paper in compariſon of them.

I may here apply the anſwer of *Budæus*, to *Francis* the firſt King of *France*, when the King asked him, if all the books in the world were to be burnt but one, what one that ſhould be to preſerve Learning: *Budæus* anſwered, that he would ſave the works of *Plutarch*, becauſe they had in them impreſſions of all Sciences: but let the like queſtion be propounded to a Chriſtian deſirous to obtain *Eternal good things*, his anſwer will be, though all the books in the world were to be burnt and *Plutarch* alſo to bear them company, yet if the book of the *Scriptures* were preſerved, in them a man might find impreſſions of all Arts and Sciences, of all kind of Divinity, both contemplative and practical; The Scriptures being (as that Princely Preacher Count *Anhalt* uſed to ſay) *The ſwadling band of the Child Jeſus*; provided they are to informe us in matters of Faith, to guide and direct us in the courſe of life, to diſcover and reveal unto us what God hath prepared for thoſe that love him, *things that eye hath not ſeen, nor ear heard, nor have entred into the heart of man*, 1 Cor. 2. 9. and to teach us the way to poſſeſs thoſe things.

No wonder therefore if in labouring for *Eternal good things*, he be heard to ſay with St. *Auſtin*, *Sacræ Scripturæ tuæ ſunt ſanctæ deliciæ meæ*; Thy holy Scriptures are my delights; no wonder if he account them one of the greateſt and moſt noble Love-tokens that ever God gave to the children of men: no wonder if he

prize

prize them *above gold*, *yea above much fine gold*; the Scripture being both *concha & canalis*, a Ciſtern to contain the glorious myſteries of Salvation, and a Conduit to convey God and Grace into the Soul, that it may in glory be happy unto all *Eternity*; No wonder if he imitate that Peerleſs Princeſs *Queen Elizabeth*, to whom, after her coming to the Crown, as ſhe paſſed in Triumphant ſtate through the ſtreets of London, the *Londoners* preſented a *Bible* (at the little Conduit in *Cheapſide*, who received the ſame with both hands, and kiſſing it, layd it to her breaſts, ſaying, *That ſhe received it thankfully, and by it ſhe would ſquare her deportment, that the ſame had ever been her chiefeſt delight, and now ſhould be the rule whereby, ſhe meant to frame her Government*, this puts him upon reading and hearing of the Word Preached; and certainly then he labours for *Eternal good things*.

1. When he reads the *Scriptures*, that therein he may ſearch for *Eternal* life, that in them he may find the way to *Eternal life*: When he followes our Saviour's counſel given to the Jews, *Joh.* 5. 39. *Search the Scriptures for in them ye think ye have eternal life*. The Greek word ſignifies to ſearch, as men do under ground for Treaſures, or to ſearch as men do under water for ſomething at the bottome. And then a Chriſtian labours after thoſe things when he is not wearied in the pains he takes in the Scriptures, but takes all the pains he can, that he may more clearly diſcover that heavenly Treaſure which lyes therein, *that he may be rich in Faith and enriched in all knowledge* 1 Cor. 1. 5. that he may be acquainted with the Myſteries of Salvation, and be taught how to obtain thoſe things that will laſt *beyond a ſeaſon*.

That he may be made wiſe to Salvation, that he may

discern between *things Temporal and things Eternal*; that he may come to know God and all the excellencies that are in Jesus Christ; that he may learn from thence the happiness and glory of Heaven, and have his heart inflamed with desires to possess those *Eternal Mansions*.

When the earnest desire after these things makes him to keep his *Bible* near unto him, as it said of the Old Lord *Burleigh* (Lord High Treasurer) that to his dying day he would carry always a *Tullies Offices* about him either in his Bosom or in his Pocket; so as *Charles* the 5th. took not more delight in the study of the Mathematicks then he in the study of the Scriptures, wherein he seeks for the knowledg of these things as for *Silver, and searches for them as for hid Treasures*, as *Solomon* directs *Pro.* 2. 4.

2. *When he is a diligent hearer of the word of God preached, that he may by the help thereof come the better to understand the word of God and know the will of God* (which as it is revealed in the Scriptures, is to be the rule of all our wayes and actions in this world) *and be informed in that* (wherein most and greatest part of the world do mistake) *future and eternal happiness of another life.*

Where the Word of God is sincerely preached, I may use his words that sayes, *Quicquid ibi docetur est veritas, quid præcipitur est bonitas, quicquid promittitur felicitas*; All that is there taught is truth, all that is there commanded is goodness, all that is there promised is happiness.

Now that Christian that therefore is ever drawing water out of these pure Fountains, that waits conscientiously at the posts of wisdomes house, that esteems the word as his appointed food, that hears that his Soul may

may live, that here his soul may live the life of Grace, and hereafter it may live the life of Glory, when it shall be let loose from his body that cage of clay, such an one is then without doubt in the right way providing for *Eternity*.

I will not say it of all hearers, that therefore they hear that their Souls may thus live, for there are many who would be thought to have a desire after the word, and are often where the Word is Preached, but alas! should it be demanded of them, as once it was of *Aristotle* after a long and curious Oration, how he liked it, they may as truly answer as he did; *Truly* (sayes he) *I did not hear it, for I was all the while minding another matter*. Too many such there are, men whose eyes are open, but their minds asleep; but when a Christian is attentive to what is spoken of the high Mysteries the word contains, is attentive to every description of the Heavenly *Canaan*, and every direction pointing out the way thither as to what concerns him, here such an one followes our Saviours counsel in the words, *and is labouring not for that meat which perisheth, but for that which endureth to everlasting life*.

3. *When having read or heard the word of God, he does meditate upon it, he spends many thoughts about it*, that he may the better bury the good seed in his heart, that it may not lye loose upon the top of his heart, neither for the fowls of the air to pick up, or the Divel (that bird of Hell) to steal away.

When herein he imitates *Cato*, whose practise was to call to mind and meditate upon at Evening, what thing soever he had seen, read or done that day; by which means he radicated things the better in his memory. And *Asaph*, who that he might *remember the works of the Lord, and remember his wonders of old*, Psal. 77.

11. 12. sayes, *I will meditate also of thy works.* And the blessed Virgin *Mary*, Luke 2. 19. *Mary kept these sayings, and pondred them in her heart*; she kept them because she pondred them, and therefore pondred them that she might keep them; so here, when an Heaven-desiring Christian hath read and heard Scripture reports of *Eternity*, and the things of *Eternity*, and hath learned out of the Word what course he must use to make *Eternity* an happy *Eternity*, and to be enriched with *Eternal good things*, he practises that charge given *Josuah*, Josu. 1. 8. *This book of the Law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou maist observe to do according to all that is written therein; for then thou shalt make thy way prosperous and have good success*; As if the Lord had said, thou shalt never attain to that knowledge of the Word, as will bring thee to a conscionable practise of it, and doing what it does direct to be done, unless thou meditate upon it, unless when thou hast read it, or heard it, thou call to mind what thou hast read or heard.

Thus *Davids* Godly-man had his delight in the Law of the Lord, and therein would *meditate day and night*, Psal. 1. 2. What Law this is, *Davids* Godly-man delights so much to meditate in, is worth our observing, it is not the *Canon Law*, nor the *Civil Law*, nor the Law of the *Twelve Tables*, it is not the Law of the *Medes* and *Persians*, nor the Law of *Nations*, but it is the Law of the Lord, a Law that gives rule to all other Lawes, and is it self ruled by no other Law; a Law leading to perfect happiness, and a Law whereby they must live and be ruled, that will be happy; *David* pronounceth his Godly-man to be a blessed man that doth this, and the man that doth it after a godly manner, does it

that

that he may be bleſſed, he is in ſome meaſure a bleſſed man already, but he meditates in the Law of God as one that would be perfectly bleſſed hereafter.

4. *Another means he makes uſe of, are both the Sacraments of the Goſpel, thoſe Seales of the Covenant of Grace, and all things therein contained,* Viz. *Baptiſme* and the *Lords Supper.*

I have ſometimes wondred at the too uſual practiſe of ſome, that though they will not let their children want the Sacrament of *Baptiſme*, yet can themſelves be content to be without the Sacrament of the *Lords Supper*, as if that were ſome unneceſſary Ordinance, whereas Chriſt and all ſpiritual good things, are Sacramentally held out as well in the one as in the other, as well in the Sacrament of the *Lord's Supper*, as in the Sacrament of *Baptiſme*. But then a Chriſtian labours for *Eternal good things*, when he improves both theſe Sacraments.

1. *When he dares not neglect to improve the Sacrament of Baptiſme*, that initiatory Sacrament of the Goſpel, and firſt viſible act of God's grace, whereby he is received into his favour and family, and the firſt viſible means whereby God doth apply to him by word, ſign, and Seal the blood of Jeſus *Chriſt* for the remiſſion of his ſins. He hath learned in his Catechiſme that *Baptiſme* in its general notion is an outward and viſible ſign or means holding out, and giveing ſome inward and inviſible grace and favour conveyed and made over thereby unto him, and that thereby he is received into the injoyment of ſome priviledges and benefits that otherwiſe are not ordinarily to be had and enjoyed, *Viz.*

That by that door God hath let him into the Church, opened a gate for him to enter into *Chriſt's* fold, and aſſured him that *Chriſt* in his life and death is his, and

that he shall be saved by Christ, through the washing of regeneration and renewing of the Holy Ghost; that he is thereby put into a new state, for being before only a child of *Adam*, he is now taken to be a child of God, and so stands upon better terms then meer Nature did instate him in; That he shall enjoy pardon, grace and Salvation, and be priviledged from wrath to come, he forsaking the Divel, the world, with all the Lusts of the flesh, having no fellowship with the unfruitful works of darkness, and being in every other respect faithful in God's Covenant sealed by *Baptisme*, and following the conduct of the *Holy Ghost* (which in *Baptisme* seals his Vocation, his Justification, Adoption, Sanctification and all other spiritual priviledges, one as well as the other) he shall at last be made a possessor of that immortality unto which in *Baptisme* he had a title given him.

Now when the hopes of such things and the remembrance of that treble Vow and Covenant which was by others made for him in his *Baptisme* (and by himself at Confirmation or laying on of hands resumed and ratified in every part) causes him to cleanse himself from all filthiness both of flesh and spirit, and to perfect holiness in the fear of God; to cleave to God faithfully against all the persuasions of the Divel, the world and the flesh, not to live as if he had been Baptized into the Divels name, but as Baptized into the *Name of the Father, Son, and Holy Ghost*, as one that hath put on *Christ* and entred into *Christ's* death, being buried with *Christ* in *Baptisme*, and therefore reckons himself to be *dead indeed unto sin, but alive unto God through Jesus Christ*, Rom. 6. from 3. *v.* to 8. *v.*

When the thoughts of God's putting his Seal in the way of an Ordinance, to ratifie and confirm the Covenant

venant of Grace and all things therein contained, do encourage him to wait upon every other ordinance for the gaining all inward prerogatives of Saints by them, that at last he may be brought to Mount *Zion*, Heb. 12. 25. to the Souls *of just men*, and to the assemblies of glorified Saints, with them to be made a partaker of that life and glory which will be *Eternal*.

2. *When he frequently is a guest at the Lord's Table to partake of the Sacrament of the Lord's Supper*, where are opened floods of Honey and Butter for each believer, where is food in abundance for the Saints nourishment and growth in Grace, *Manna* that will continue for ever, and make believers continue for ever; All other food the sweetness of it is gone in a quarter of an hour, and the strength of it gone in a few hours. But here the believing Soul is fed to everlasting life, the sweetness, the strength and the comfort of this food endures for ever, when the fullest cups shall be emptied, and the largest and plentifullest Tables shall be bared, then the food to be had at the Lord's Table shall last for ever, and be *Eternally* advantagious to the worthy receiver.

Then therefore is a Christian at this kind of labour, when he comes hungring and thirsting after *Christ*, and all the benefits of his death and passion even as a hungry man comes to his meat or a thirsty man to drink, *i. e.* with an earnest desire, desiring this Sacrament and the good things there held as *David* desired and panted after God, *Psal.* 42. 1. 2. *As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God*, As Jesus Christ did after the *Passover*, Luke 22. 15. *With desire have I desired to eat this Passover with you*, also he

speaks

ſpeaks to his Diſciples; ſingle deſires would not ſerve his turn, his deſires are, deſiring deſires; beleeving our Saviour's words of himſelf, John 6. 48, 49, 50, 51. *v. I am that bread of Life: your fathers did eat* Manna *in the Wilderneſs and are dead. This is the bread that came down from Heaven, that a man may eat thereof and not dy. I am the living bread that came down from Heaven. If any man eate of this bread, he ſhall live for ever*; and putting his ſeal to the words of holy *Bernard, In hoc ſacramento* (ſpeaking of the Supper) *non ſolum quælibet gratia, ſed ille in quo eſt omnis gratia*, In this Sacrament, not only ſome one certain grace is given, but he in whom is all grace, *viz.* Chriſt Jeſus the Lord, from whom is to be had all grace, and by whom is to be had all glory.

There are ſome who may be obſerved to be frequently at the Sermon, but never (to their ſhame be it ſpoken) at a Sacrament: now come theſe to look for *Chriſt* and what is to be had by *Chriſt*? come theſe to obtain *Eternal good things*? why come they not unto both? is not the ſame *Chriſt* in all his benefits propounded in both? does not the ſame ſpirit ſeal up his promiſes by both? does not that God, who lifteth up his voice in the one to promiſe what he calls upon us to labour for, reach out his hand in the other to give what he promiſes? and muſt men and women have ears opened in the one and not their hands ſtretched out at the other? yes. And hence it is whilſt a Chriſtian does breathe after things above, he is at the Lord's Table, not once a year only (as at *Eaſter*) but his conſtant need, therefore makes him a conſtant gueſt hereat.

When others look for no good to be had there, and therefore never come thither, they are often at the *Plough* and *Cart*; why? they expect ſome good will come

come of that course: others are often at their *Wheeles*, why? they expect some good will come of that course; but as for coming to the *Lord's Table*, Oh, how backward! oh, how discouraging of others! But now when for the *Eternal good* and welfare of his Soul, a Christian is a constant partaker of this Sacrament, dares not turn his back thereon, but highly valuing those spiritual incomes and soul-refreshments there to be had, is ever one of those guests that desire to eat of the Lord's Supper where *Christ's* body is set before him to eat, and warm draughts of his blood to drink; and where he beleives are held out unto every worthy receiver, all the unsearchable Riches of *Christ*, Heaven and *Eternity*, as truly and as really as in the Preaching of the Word, then I say he is labouring and taking pains for what will *Eternally* be advantagious unto him.

3. *When he is importunate at the Throne of Grace praying for these things*; Prayer is not performed without labour, 2 *Cor.* 1. 10. 11. *v.* The Apostle intimates so much there, when he says, *v.* 10. *We trust that he will yet deliver us*, v. 11. *You also helping together prayer for us*; The Greek word is, *labouring together*, verily he that will obtain any thing at God's hands by Prayer, his Prayer must be a working and labouring Prayer; Lazy praying will not prevail, the heart herein should not be sluggish, but earnest at work; a man may spend much time in Prayer and be no better then those *Psalliani* and *Euchitæ* who spent all their time in Prayer, and yet were accounted but Heretiçks for their pains; it is not the length of Prayer, but the importunity of Prayer that prevails with God.

It is storied of *Proteus* that he was wont to give certain Oracles, but it was hard to make him speak or deliver them, but he would turn himself into several shapes and

forms,

forms, yet if they, who sought to him, would hold out, and press him hard without fear, into whatsoever form or shape he appeared, they were sure to have satisfactory Oracles. So verily God gives not any kind of blessings, either *Temporal*, *Spiritual* or *Eternal*, unless we will wrestle them out, and contend and strive with God for them by earnest and importunate Prayer.

Now when a Christian wings his soul with fervent Prayer, thereby to fly to Heaven, and use all the motives he can to make him pray to God with the greatest fervency and importunity; he goes not coldly, but importunately to the Throne of Grace, contenting himself not to utter words but Prayers to God; when he is ever striving and wrestling with God by Prayer for them, that he obtains not any thing of Heaven but he may name it his *Napthaly*, because with great wrestlings he did wrestle for them, as *Rachel* called her maid *Bilhah's* second son whom she did bare *Jacob*, Gen. 30. 8. *v.* *And* Rachel *said, with great wrestlings have I wrestled with my Sister, and I have prevailed, and she called his name* Napthali. when he wrestles with God for them by Prayer, as *Jacob* did for the Blessing, *Gen.* 32. 24, 25, 26. *v.* As *Hannah* did for a son, 1 *Sam.* 1. 9, 10, 11. *v.* striving with such an unusual motion of her lips, that old *Eli*, looking upon her, thought her drunk, and yet her Prayer consisted more in the travel of her heart then in the labour of her lips. As the *Canaanitish* woman besought *Christ* for her Daughter who had an unclean spirit, *Matth.* 11. 26, 27. *v.* she was importunate and would not be put off with any denyal or repulse, neither with silence or sad answers. As St. *Paul* did to have the messenger of *Satan* sent to buffet him, to depart from him, 2 *Cor.* 12.

7 8

7. 8. saves he in the 8 *v. For this thing I besought the Lord thrice, that it might depart from me*, that is often, left not off praying until he had his desire. As the *Widdow* did strive with the *unjust Judge*, Luk. 18. who left not off her suit until she was master of her requests. As *Elijah* did use Prayer, 1 *Kings* 18. 42. who put his head between his legs, as straining every string of his heart in Prayer: *He prayed and prayed*, saith Saint *James*, Jam. 5. 17. and by his prayer he had what he would of God, even so does he use prayer as *Elijah* did, to be a key to open Heaven, and to unlock Heaven, where all the Treasures of *Eternity* are laid up, that as the Prophet by Prayer procured rain, so he by Prayer may gain the Dews, and showers of the Spirit to water the seeds of grace in his heart, that they may bring forth a crop of glory *Eternal*.

When he resolves not to restrain Prayer, *Iob* 5. 4. or give the Lord any rest until he bestow these things upon him, he will take no nay until he speed in his suit before God; *Paulus Æmilius* the *Roman* General, being to fight against *Perses* King of *Macedony*, when as he sacrificed to his god *Hercules*, and it proved not to his mind, he slew twenty several sacrifices one after another, and would not give over, until in the one and twentieth he had descried certain Arguments of victory; and so does the importunate Christian, when his heart is set upon it to gain *Eternal good things*, he perseveres in Prayer, *continuing instant in Prayer*, Rom. 12. 12. As St. *Paul* directs, a Metaphor from hunting doggs, that give not over the game until they have got it, so he continues praying unto God, until he get the better of him, and is the more fervent when most confident of obtaining what he prayes, for hope is industrious and draweth to action.

4. *When*

4. *When he does not use the right means for a time only, but perseveres labouring in the use there of*, he holds out to the end; labouring herein not onely in some good moods and hot fits of zeal, or strange pangs of Devotion at certain times of their lives, as when they are invited to the Sacrament of the Lord's Supper, in times of sickness, and fears of death, or when some heavy judgement of God hath befaln them; but when he devotes himself to a diligent endeavour at all times to store his soul with such things as will for ever be useful to the soul. When he followes that good counsel of one, *Non tantum facite, sed perficite*, and thinks not enough to begin his work, unless he crown it with perseverance, not ceasing to labour until he come to dy, not being *weary in well doing*, for he knows that *in due season we shall reap if we faint not*: Gal. 6. 9. accounting it a shame to faint or be weary in the search of that which being found will more then pay for the pains of searching, as one sayes, *Quærendi defatigatio turpis est, cum id quod quæritur, sit pulcherimum*,

When he follows on to use the right means as the Prophet *Elisha* followed his Master *Elijah*, whom having once found, he would never again go from him, never leave him until he saw him taken up into Heaven; no more does one truly industrious for the things of *Eternity*, having entred into a course of well doing, he never goes from it until he be taken up into Heaven, and put into possession of what he hath been labouring for: He is like the little *Bee* which will not off the meanest flower until he hath got something out of it.

5. *When he will not take up or be put off with any other good things but such as are Eternal*; he will bless God for the least of the mercies of this life, if he have but *Offam & aquam* bread and water, if he have but food

food and rayment (as good *Jacob* desired of God, *Gen.* 28. 20.) he is well satisfied therewith, and envies not the richest *Crœsus* or *Crassus* upon the earth, and yet will not be put off with the greatest of worldly things for a portion; when he is contented with dayly bread, with the bread of the day for the day, only that he may *in diem vivere*, as birds do, the little birds, having only what may serve for natures use, yet he would not be put off with the greatest of those things which are indifferently distributed to Saints and Sinners.

Such a one was *Luther* who when he had great gifts sent him from Dukes and Princes, he refused them, and saith he, *I did vehemently protest God should not put me off so, tis not that will content me.*

No mercy but the God of mercy would satisfie *Davids* desire, Psal. 73. 25. *Whom have I in Heaven but thee? and there is none upon earth that I desire besides thee*; *David* would not be put off with any thing in Heaven or Earth, but the God of Heaven and earth; should *David* by his diligent labour and pains have gotten not only the earth but Heaven, yet that by *David* would not have been thought enough to put an end to his labour except he had God also: The possession of that which would have made another to say with the rich man in the Gospel, *Soul, take thine ease eat, drink and be merry*, Luk. 12. 19. would not have wrought so upon *David*, until *David* had what he desired, *viz.* God; *David* from labour would not have been eased.

As it is said of *Caius Marius*, in chooſing of his Souldiers, he would willingly admit none into his band, that were less then six foot high, men of a low, mean, and ordinary stature would not content him, no he would

would have such as were of a tall and high stature; so when not low mean things of the world, but only the highest things of Heaven and *Eternity* are the objects of a Christians desire, then he chiefly labours, *&c.*

6. *When he goes on to labour and take pains for these eternal good things, though he meet with many vexations and sore persecutions*; when he will onward in the way to Heaven, though the way thither be, *via spinosa & sanguinea* full of thorns and bryars; when he will not be hindred in his journey towards *Canaan* though he must travel through a wilderness of Serpents, and a red Sea. When he will follow *Christ* though he sees *Swords* and *Staves* in the way, as St. *Paul* at *Miletus* tells the Elders of the Church of *Ephasus*, Acts 20. 22, 23, 24. *And now behold, I go bound in the Spirit unto Jerusalem, not knowing the thing that shall befal me there: save that the Holy Ghost witnesseth in every City, saying, Bonds and Afflictions abide me. But none of these things move me*; none of these things discourage me, as if he had said, *For I am ready not to be bound only but also to dye at Jerusalem for the name of the Lord Jesus*, Act 21. 13. And hath taken up the like resolution as St. *Ambrose* took up to *Valentinian* the younger; *I follow* (saith he) *the determination of the Councel of* Nice, *from which neither sword nor death shall ever seperate me*; when neither the worlds flatteries, nor its frowns shall take him off his pains and labour. When neither *Nebuchadnezars* Mulick nor his Furnace can alter his resolutions, but continues like the three Children, who would not leave off to worship God, and worship the golden Image, though they knew a fiery Furnace, heat seven times hotter then ordinary, was provided for them; Like *Daniel* that would not be taken off praying unto God, though he knew for certain

he

he should be cast into the Den of Lyons. Like St. *Paul* and *Barnabas*, whom neither the *Lycaonians* ; repostetous affection to have deified them, nor their devillish rage when they about to stone them, could procure either of them to yield one hairs breadth, like all the *Martyrs* (that *noble Army*) whom neither the threatnings of fire, nor the fair and large promises of their cunning and cruel Adversaries, could cause them to shrink from Christ.

When rather then to desist or draw his neck from under *Christ's* yoak, he will be stretched upon the Cross, chooling rather to keep his conscience pure, then his skin whole, and to secure an *Eternal* rather then a fading inheritance, resolving to gain (through the assistance of a good God) an *eternal* Crown, though he swims to it in blood, not mattering what he suffers upon Earth, so he may be but Crowned in Heaven, and not retiring for any trouble or persecution whatsoever, that stands between him and *eternal* happiness; *If* by any means *I* might attain to the Resurrection of the dead, sayes the Apostle, *Phill.* 3. 11. *Ad gloriam caelestem & vitam aternam, ad quam Christus exitatus est, quaeque credentibus ex morte excitatis a Deo continuit*; St. *Paul* speaketh not of the Resurrection of the dead common to all, but of a resurrection to a glorious and immortal life; This so takes up the heart of the Apostle, that no opposition, no persecution shall deterr him in looking after it. Witness Holy St. *Bazil*, when *Modestus* the Emperours Lieutenant told him what he should suffer, as confiscation of Goods, cruel tortures and death, &c. He answered, *If this be all, I fear not: Tea had I as many lives as I have hairs on my head, I would lay them all down for Christ*; and he can say with that *Martyr*, that being very much threatned by his

persecutors, he replyed, there is nothing of things visible, nothing of things invisible, that I fear, I will stand to my profession of the name of *Christ*, and contend earnestly for the faith once delivered to the Saints, come on it what will.

When he holds on to continue firm to such a resolution, he is therein serious, in both taking of it up and keeping of it afterwards, ever having an eye at the glory of God and the *eternal* good of his own soul, his resolution is not like that pretended resolution of the *Scribe* in the Gospel, that soon vanished and came to nothing; he comes to *Christ* and declares to him what his resolution was, *viz.* to be a constant follower of him, *Master* (saith he) *I will follow thee whither soever thou goest*, Matth. 8. 19. But when *Christ* had told him what he must expect to meet with, in case he should do what he had resolved on, how he must look for no such temporal advantage as he had an eye at, as profits and honors, &c. presently he recedes and falls off, so as we hear no more of him; but his resolution is rather like that of *Mævius* a noble Centurion of *Augustus*, who being taken and brought to *Antonius*, and demanded how he would be handled; heroically answered, *Jugulari me jube, quia non salutis beneficio, nec mortis supplicio addue possum, ut aut Cæsaris miles esse desinam, aut tuus esse incipiam*, command me to be slain, because neither the benefit of life, nor the punishment of death can move me either to cease to be *Cæsar's* Souldier, or to begin to be thine; what ever befalls him, though a thousand deaths be threatned, yet neither the hope of life, nor the fear of death draws him from his resolution; which thing discovers how much he esteems of these things, and prefers them before what ever the whole world affords.

As *Jacob* no way more discovered the sincerity of his

his affections to *Rachel* then that he continued to love her, notwithstanding all the hard usage he endured for her; so no way does he more discover the great esteem he hath of *Eternal good things*, then that he continues to labour for them notwithstanding all the hardship he meets with in labouring for them. As *Antimachus* said, when all his Schollers save *Plato* forsook him, I will go forward, for *Plato* is more to me then all the rest; so saies he that is labouring thus, one Heaven is more to me then all these things that I do suffer and endure.

7. *When he does this at all times, improves every hour and minute of time, lets no time or opportunity slip, and slide away without labouring for such things as will endure beyond a season.*

1. *When he does it in the day time.*

2. *When he does it in the night time.*

1. *When he does it in the day time*; indeed the day-time is a working time, then tis that *Man* goeth forth unto his work and to his labour until the *Evening*, Psal. 104. 23. For each one in his place, should in a literal sense say with *Christ*, John 9. 4. I must work the works of him that sent me, while it is day; to be sure a long night will shortly cover us with its wings, in which we shall not have the power to work.

Our King *Alfred* cast the natural day (that is our ordinary day and night) into three parts, eight hours he spent in Prayer, Study and writing, eight hours in the service of his body, and eight in the affairs of his Kingdome, he was careful to spend every hour of the day: The whole day is not to be spent in bodily labour, some time should be set a part for actions of piety towards God, and labouring after the *eternal* welfare of our souls; this should be our work not only upon the *Lords day*, but every day. As *David* in his Psalm of

thanksgiving to God, 1 Chron. 16. 23. *v.* would have them *shew forth from day to day his salvation*, so from day to day, even every day, should a Christian be imployed about his salvation, should a Christian be providing for *Eternity*, especially in the Morning or first part of the day, and also in the Evening or last part of the day.

1. *In the Morning or first part of the day.*

Our Naturalists tell us that the most Orient Pearls are generated of the Morning Dew; the best services and holyest endeavors of Christians are they which are performed in the days morning; So soon as the Sun ariseth the *Bee* flies abroad to gather in her Honey; so does the industrious Christian in this his Heavenly labor, he is careful to spend the morning well, as the best way to put his heart into a good frame for the right expense and husbanding the day following. I have read of a sort of Heathens which worship that as their God all day which they first see in the morning; It is so with Mens hearts, if they look upon God first and spend the morning with him he is likest to have all the day, and their hearts will be best fitted to spend the whole day in his service and in the affairs of the soul. Even some Heathens have thus spent the morning, choosing the morning chiefly for Sacrifice; The *Persian Magi* sang Hymns to their Gods at break of day and worshiped the Sun rising: The *Pinarij* and *Potitij* sacrificed every morning as well as evening to *Hercules*. *Publius Scipio* that famous *Roman* (of whom it was said, *Ejus vita erat dies dedita*) was wont to go to the *Capitol* every morning before he went to the *Senat*, to converse with the gods before he would converse with Men, to be imployed in Heaven before he went about any imployment upon Earth, So true have Heathens found those words, *Aurora est aurea hora*, the morning is called the *Golden*

hour

hour and fitteſt as for any imployments, ſo eſpecially for Religious imployments.

And when a Chriſtian religiouſly ſpends the morning or firſt part of the day with God for the good of his Soul, and in Heaven, laboring for the things of Heaven, that he may all the day after have God in his thoughts and Heaven in his eye, then is he taking pains for *Eternal good things*; Many inſtances hereof might be mentioned out of Scripture, even of thoſe that chiefly labored for theſe things. *David* highly eſteemed of the morning for religious and heavenly exerciſe, therefore ſaith he, Pſal. 63. 1. v. *O Lord thou art my God, early will I ſeek thee*; And Pſal. 5. 3. v. *My voyce ſhalt thou hear in the morning, in the morning will I direct my Prayer to thee and look up.* Pſal. 88. 13. *In the morning ſhall my Prayer prevent thee.* So *Job, chap.* 1. 5. He roſe up early in the morning and offered up burnt offerings. So the Church to expreſs her longings after God, ſays, Iſai. 26. 9. *With my ſpirit within me will I ſeek thee early*; in the dimm and duskiſh morning, while it is not yet ſo much as twi-light. And our bleſſed *Saviour*, *Mark* 1. 35. it is ſaid of him there, in the morning riſing up a great while before day, he went out, and departed into a ſolitary place, and there prayed. Of *Luther* it is ſaid that every day he ſpent three hours in Prayer, *Etiam ſtudijs aptiſſimas*, even thoſe that were moſt proper for ſtudy, and ſurely no time ſo proper as the morning for ſtudy, and no time more proper then the morning for heavenly duty and labor.

Under the Law they who gathered not *Manna* in the morning had none all day; and they who begin not with God in the morning, have rarely any thing to do for God or in Heaven all the day; if the world gets but the ſtart of Religion in the morning, it is hard for Religion to overtake it all the day.

2. *In the Evening or last part of the day.* As God lets him see the day begin in mercy and end in mercy; so then is a Christian minding the good things of *Eternity*, when he both begins the day with God and ends it with God. When *Eternal good things* are the first things he labors for in the morning of the day, so they are the last things he minds in the evening of the day, then he may be said chiefly to be imployed about *Eternal good things.*

When before he begins with the world or any business on Earth, he begins with God and the things of Heaven, and when he hath done with the world and all business upon Earth, he again returns to mind God and the things of Heaven. As under the Law God had his evening and morning Sacrifices 1 *Chron.* 16.40. 2 *Chro.* 13. 11. So from him God shall have his evening as well as his morning Services. Twice a day was God worshipped in the Temple, both morning and evening; twice a day was the Jews constant course to be in the Temple, there to worship God; They had their morning sacrifice when they went to their labor, and their evening sacrifice when they ended their labor, they gave God the first part of the day and the last part of the day, although they were days appointed for work, they gave the Lord his part of every day; so when a Christian though he does follow the work of his particular calling in the day, yet forgets not to labor for what is chiefly to be labored for, as in the morning and first part of the day, so in the evening and last part of the day, he is obeying our Saviour's *Injunction* in the Text.

2. *When he does it in the night time.* It is true the night is for sleep, God hath made the night time for man to rest in; *they that sleep, sleep in the night*, 1 Thes. 5. 7. and sleep is a singular mercy when God does afford

afford it, tis *vos naturæ*, the Nurſe and dew of Nature, the ſweet Parentheſis of all griefs and cares, tis *Medicus laborum, redintegratio virium, recreator corporum*, the great Phiſitian of the ſick body, the redintegration of mans ſpirits, a reviver of wearied bodies, more neceſſary then meat and drink, and without which a man were not able long to ſubſiſt; but yet as the whole day is not alwayes to be ſpent in bodily labors, no more is the whole night alwayes to be ſpent in taking of bodily reſt, under pretence of a little time allowed us for that uſe, the half of our time ſhould not alwayes be exacted from us; Heathens will herein ſhame many Chriſtians; *Alexander* and *Cæſar* parted the night into three parts, the firſt they took unto reſt, the ſecond to the works of Nature, the third to their Studyes, and thus they did, becauſe they were forced to take the day-time for the Government of their Kingdomes, and adminiſtration of warlike affairs.

Indeed God ſometimes withholds ſleep from men in the night, that they might be imployed in ſome Nocturnal actions of piety towards God for the good of their immortal Souls. Sometimes that they may call to mind their ſins, to mourn for them and repent of them, that ſo they may not ſleep the ſleep of death, *Pſal.* 13.3. that a ſenſible ſinner can truly ſay with *David* Pſal. 6. 6. *v. All the night long make I my bed to ſwim, I water my Couch with my tears*, ſurely theſe are no tears of an Hypocrite that are ſhed in the night, and that in ſuch abundance as to cauſe a flood in the bed; God deals by Men as thoſe uſed to be dealt with who had the Sweating-ſickneſs; In the Sweating-ſickneſs (that raigned ſometims in *England*) thoſe that were ſuffered to ſleep (as all in that caſe were apt to do) they dyed within a few houre; the beſt office therefore that any could do them

was to keep them waking though against their wills; so God deals with many when he brings their sins to their remembrance, the thoughts of their sins will not let them sleep; As tis said, *The rich Man's abundance will not let him sleep*, Eccles. 5. 12. care of getting and fear of losing breaks his sleep, and how oft does God make the poor penitent troubled Sinner find this true, that the abundance of his sins will not let him sleep.

Sometimes to pray unto God in the night; Tis true, the day is most seasonable to work in; *Night cometh (saith Christ) when no Man can work*, John 9. 4. v. that is, then it is unseasonable to work; but though it be unseasonable to follow the works of our particular calling in, yet it is not unseasonable to Pray in; of *Samuel* it is said, 1 Sam. 15. 11. v. *he cryed to the Lord all night*, for *Saul*; And of *David* it is said 2 Sam. 12. 16. v. *And David fasted, and went in, and lay all night upon the earth; when he sought to* God by Prayer for his child. So did our blessed Saviour, Luk. 6. 12. v. in the Mountain he prayed all night, *totam noctem consumpsit in precibus*; he spent the whole night in Prayer; when *Christ* prayed for sinners he prayed all night long, that they might learn how to pray for themselves; if God drive sleep from them, or the condition of their souls require it, not only to pray in the day, but also in the night; so did *Jacob* when he wrestled with God in the shape of a Man, *Gen.* 32. 24. 25. *v. untill the breaking of the day.* It is storyed of St. *Anthony* that having spent the whole night in Prayer, he chid the Sun at the rising of it, saying, *O Sol nimis propere nobis recidisti*, O Sun thou hast returned to us over soon.

Sometimes to set them upon seeking for *Jesus Christ*, and how unsatisfied are those souls that do want *Christ*? Places of rest and sleep are but unquiet and restless places

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to souls desiring, but wanting his presence; they that have him are never weary of him; see *Cant.* 7. 11. the breakings out of that flame of love to *Christ* that was kindled in the breast of the Spouse; *Come my beloved, let us go forth into the fields, let us lodg in the villages*; she is wholly bent to spend both day and night with *Christ* whom she so dearly loved, she would walk with him into the fields by day, there to meditate upon him, there to pray to him, there to talk and converse with him; and why? because her delight is in him, And when the day is spent and gone, yet she will not let her beloved go, for says she, *Let us lodg in the villages.* And Cant. 1. 13. *A bundle of Mirrh is my well beloved unto me, he shall lye all night betwixt my breasts*; She desires still to have her deerest in her *thoughts*, still to retain him in her contemplations, still to have him in remembrance: As they that have *Christ* are never weary of *Christ*, so they who are sensible of what they want when they want *Christ*; are not at rest no not in their usual places of rest untill seeking him they have found him. Cant. 3. 1. *By night on my bed I sought him whom my soul loveth*; She lyes upon her bed of ease, but to her wanting *Christ* whom her soul loved it was but a little ease, her place of rest was a bed of unrest: how ever her body might rest yet her soul was troubled and tossed with solitary seeking, longing and looking after the love of her soul.

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was in the night that he sent an *Angel* to slay an hundred fourscore and five thousand of *Senacharibs* Hoast, 2 King. 19. 35. v. It was in the night that the *Israelites* were brought out of *Egypt*, Exod. 12. 42. v. It was in the night that the Angel opened the prison door and brought forth the Apostles, *Act.* 5. 19. v. and *Peter* afterwards *Act.* 12. It was in the night that God spake to *Laban* and charged him to do *Jacob* no harm *Gen.* 31. 24. And when he incouraged *Jacob* to go down to *Egypt* being afraid to go thither *Gen.* 46. 2, 3. 20. And when he comforted *Paul* in the Shipwrack, Act. 27. 23, 24. v. As he *went before* Israel *by day in a pillar of a cloud, to lead them the way*, so *by night in a pillar of Fire to give them light to go by day and night. Exod.* 13. 21. Dark nights are but bad for Travellers through great Wildernesses, but God leads his people by night. It were easy to abound in such instances, but I shall name no more; only add that as God hath not, so he does not withhold his hand from doing his people good in the night, as he preserves them from morning till evening in the day-time so also he protects and guards them from evening to morning in the night season: Death seases upon many in the night, it comes upon them *like a thief in the night*, that as the *Annotator* upon *Isay* 15. 1. notes of a famous City in *France* burnt down in a night; an Heathen Author, saith he, observes, That there was but a night between a notable City and none at all; so there is but a night oftimes betwixt their being alive and their being dead; Thus it befel *Belshazzar* in the night after a drunken Feast, who was in the night season slain by the *Persians*, *Dan.* 5. 30. *v.* so it befell the first born in *Egypt*, Exod. 12. 29. *At midnight the Lord smote all the first born in the land of* Egypt, *not only the first born of Men but of Beasts*; And also the Man in the Gospel, *Thou fool this*

this night shall thy soul be taken from thee, Luk. 12. 20. v. And those hundred fourscore and five thousand *Assyrians* mentioned before; how many do go well to bed but the Lord spares them not untill morning, as *Chrysorius*, a Man as full of wickedness as of wealth, cryed when he came to dye, *Judutias usq; ad mane Domine*, Truce Lord but till morning; Truce Lord but till morning; The Lord hath not truce with them untill next morning, when he who is the *keeper of Israel that neither slumbers nor sleeps* is a guard to his own people, that they have not needed to *be afraid for the terror by* night, nor for the Arrow that flyeth by day, *Psal.* 91. 5. *v.* The night is a time of fears, *Solomon* had a guard of *threescore valiant Men* about his bed *because of fears in the night*, Cant. 3. 7, 8. least any evil should befal *Solomon* in the night; and those who wrought at the Wall of *Jerusalem* in the day, were a guard to *Nehemiah* and the rest in the night, *Nehem.* 4. 22, 23. So God is instead of a guard to his People in the night; as he works out mercy and goodness for them in the day-time, so he is a Guard to them in the night season, wherefore they do not fear. It being observed of *Alexander* that he slept soundly one night when the Enemies Camp was near unto him, one asked him the reason, he answered, because *Parmenio* waked; *Parmenio* was upon the guard that night, and that made him sleep securely. *David* dares lyes down and sleep, though he might be in some outward danger, when he knew the Lord would make his dwelling place safe, *Psal.* 4. *last v.* O how safe must every Christian be in the night, that hath God to be his Life-guard.

Now those that find God not withholding his hand from doing them good in the night, will surely (if God drive away sleep from their eyes) be praising of God in the night; At midnight will I rise to give thanks unto Thee;

Thee; says *David* Psal. 119. 62. *v.* what a promise have you here of *Dvid*, wherein you have the duty promised; viz. *To give thanks*; and the time when, viz. *at midnight*. *David* was a strict improver of time in the night, when he lay down at night he watered his couch with his tears, after the examination of his heart; At midnight he rose to give thanks, and he prevented the morning watch, that he might meditate upon the word of God; The people of God have had their *songs in the night*, Psal. 77. 6. v. their songs of Praise and Thanksgiving; *Paul* and *Silas* when they were prisoners, when their feet were in the Stocks and that in the night, yet they can sing praises to God, *Act* 16. 25. *v.*

I was carryed to the Colehouse, saith Mr. *Philpot*, where I with my fellows, do rouse together in the straw as chearfully, we thank God, as others do in their beds of Down; They had their hearts in the night, though they lay only in Straw, fuller of heavenly Melody then some who rested every night upon their beds of Down, their darkest nights were inlightned with the delights of God, the elevations of their hearts were great; such a temper as this in the ancient Christians called them to be called the *Crickets of the night*, uttering those *Magnalia Dei* the wonderful works of God, *Act.* 2. 11. *v.* expressing their spiritual Jollity (whilst they have been praising God) *in Psalms and Hymns and Spiritual songs.*

Sometimes that they might meditate upon the Word of God. Time in it self is a most precious thing, not such a Jewel among all things pertaining to this life, upon this time depends the welfare of our souls as to Eternity, and tis but short, 1 Cor. 7. 29. *v. I say Brethren the time is short*; when Men find their time too short to perfect a business, they will not only persecute it in the day but in the night also; Let Men but want

Bread

Bread for themselves or families, they will work hard in the day, and continue to work some part of the night also; The good housewife Pro. 31. 14. *riseth whilst it is yet night*; As the Oracle told the *Cyrrheans* (*nocte sq; Die sq; belli gerandum*) they could not be happy unless they waged War night and day: Our whole life-time is little enough to effect the Salvation and everlasting happiness of our Souls, and yet of this how much do Men consume in sleep; but a gracious soul when God in the night time drives away sleep from his eyes, will sometimes be calling to mind his sins to repent of them, sometimes be praying unto God, sometimes be seeking for *Jesus Christ*, sometimes be praising of God, and sometimes also be meditating in the Law of God, as is noted before of *David's* godly Man, that he would be meditating herein day and night, his thoughts then are set upon the Word of God. Some indeed when God drives away sleep from their eyes, pass away such nights in wandring and roving thoughts, their thoughts then running too and fro from one object to another, without any good or profit to their souls; they stay and fix upon nothing that is good, are soon weary of any thing that is good, ever are their thoughts flitting up and down the world; And (thus for want of Meditation) too often stifle what good things they have read or heard of out of the Word of God in the day-time, that their hearts are akin to that ground at *Colen*, where some of St. *Ursula's* eleven thousand Virgins were buried, which will cast up in the night any that have been interred there in the day, except of that company, though it were a Child newly baptized; they neither keep any thing in their thoughts or their thoughts upon any thing but what agrees to their corrupt hearts.

Sometimes again to have their hearts taken up with some

ſome conſiderations of *Eternity*, and their immortal Souls everlaſting ſalvation. All time is his who gave Time a beginning and continuance, though yet ſome he hath made ours, not to command, to abuſe and miſſpend, but rightly to uſe. Time is as it were a portion, part or Cantle cut out of *Eternity*, and then time is beſt uſed when a Chriſtian is providing for Eternity, laying hold upon every occaſion, and improving every hour and minute thereof for the good of his ſoul, fitting it for that great Account in the day of the Lord *Jeſus Chriſt*, and laying in proviſion for that endleſs Duration. This is that will comfort him at the day of death, when all worldly comforts will and muſt leave him, when riches can no whit avail him; When a Man's conſcience ſhall witneſs with him that he hath not miſſpent his time, not loſt nor let ſlip any opportunities of doing his Soul good, when he can give a good account of his time. Good *Hezekiah* when the meſſage of Death came to him, comforted himſelf thus. Iſay 38. 3. v. *Remember now O Lord, I beſeech thee, how I have walked before thee in truth and with a perfect heart, and have done that which was good in thy ſight*; as if he had ſaid, I can give a good account of my time, I have ſpent my time well; I have not idled away my time and loſt my time *Vna eſt punctum temporis a quo de pendet æternitas*; It ſhall be with us to *Eternity* as we ſpend our time; And we may obſerve that God ſometimes drives ſleep from Mens to ſet them upon thinking of *Eternity*. *Drexelius* reports of a young man that was much given to his lufts and pleaſures, and could not indure to be croſſed; but of all things he could not bear to be kept from ſleeping in the night and to lye awake in the dark, but being ſick he was kept from ſleep in the night, and then he began to have theſe thoughts and think,

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What is it tedious to be kept from sleep one night, and to lye a few hours awake in the dark? O what will it be to lye in torments and darkness for ever? I am hear in my house upon a soft bed in the dark kept (by sickness) from sleep but one night; O what is it to lye in Flames and Darkness for ever, and ever, how dreadful will that be? And these thoughts of *Eternity* were the means of breaking this young man off his lusts, that was given to all manner of lusts before.

Now when a Christian (God driving sleep from his eyes) does in the night-season set himself to call to mind his sins, to pray to God, to seek for Jesus Christ, to praise God, and hath his heart taken up with these serious thoughts of *Eternity*, and his immortal Souls everlasting Salvation, he is about such an imployment as may gain him the possession of *Eternal good things*.

Such a one was *David* Psal. 22. 2. v. *O my God* (says he) *I cry in the day-time, but thou heareſt not: and in the night-season and am not silent*; Like one hot in the pursuit of a business, if he finisheth it not in the day, he will spend the night about it; *David* that prayed three times a day, morning, noon, and night, yea seven times a day sometimes, held on the work in the night. And so does the Church expresse her longing desire after God, Isay 26 9. v. *With my Soul have I desired thee in the night, yea with my Spirit within me will I seek thee early*. It is storied of that *Stoical* Philosopher *Cleanthes*, the successor of *Zeno*, a Man who for his excessive pains, was called another *Hercules*, while he was poor, on the day-time he studyed Philosophy, and in the night he got his living by drawing of Water; such another is that Christian who labors after *Eternal happiness*; after he hath labored in the day, (if God should drive sleep from his eyes or his souls condition re-

requires it) he leaves not off in the night. Like *Seneca* who says, *Nullus mihi per otium exit dies partem etiam noctium studijs vendico*, I let no day pass me idle, some part of the night also I spend in study, so does an Heaven desiring Christian, when he hath spent the day with God and hath been taking pains about *Eternal* concerns of the soul, will not be backward to spend some part also of the night, especially if God drive sleep from his eyes.

Indeed it hath been well for some that God hath thus dealt with them, that he hath kept them awake in the night, their souls will fare the better for it to all *Eternity*. It was well for *Mordecai* and the people of the *Jews* that *Ahasuerus* could not sleep in the night, it was a means to save them from destruction *Esther*. 6. 1. *v*. There is no need of searching after external reasons, or occasions of sleep this night departing from the King, the circumstances following do apparently demonstrate it, that God by his special providence took away his sleep; this was the first occasion of turning the wheel of God's providence to the deliverance of his Church; For that the King might the better pass over the night, or that he might the better sleep, the *Chronicles* were read before him, for reading to one in bed, makes him sleep the sounder. So was it well for that young man mentioned before, that God held his eyes waking in the night (as *Asaph* says of himself, *Psal*. 77. 4. Thou holdest mine eyes waking,) it was a means of breaking him of his lusts that was given to all manner of lust before. And as well was it for the *Jayler* that by the Earthquake shaking the foundations of the Prison, he was awaked out of sleep, for thereby he was brought to inquire what he should do to be saved. Act. 16. 25, 26, 27, 28, 29, 30, 31, 32, *v*. thereby he had an opportunity

portunity afforded to be acquainted with *the word of the Lord*, and to receive the Sacrament of *Baptism straightway*, that is, instantly, at the same hour of the night, that the foregoing story was acted, without any further delay.

Thus much by way of *Explication*, to shew when a Man may be said to labor for *Eternal good things*; I proceed to the second thing propounded to be spoken unto, and that is something by way of *Demonstration*, where I shall shew that *Eternal good things* are to be labored for.

CHAP. V.

It will appear that in all Eternal *concernments a Christian should put forth a great deal of labour.*

1. *FRom those resemblances that the Labour belonging to* Eternal good things *is compared to in Scripture.*

2. *From the impossibility of enjoying* Eternal good things *without labour.*

3. *From that agreement that there is between* Eternal good things *and our natures.*

4. *From the examples of those who have been well acquainted with the worth of* Eternal good things.

5. *From the paucity and fewness of that number that will be found to have their share in* Eternal good things.

6. *From that necessity that there is of enjoying* Eternal good things.

7. *From the end whereof we live.*

8 *From that willingness to live, and to have an end*

put

put to this temporal life, that the enjoyment of Eternal good things *will work in us.*

I shall begin with the first, and speak to them as they have been named. It will appear.

1. *From those resemblances that the labour belonging to* Eternal good things *is compared to in Scripture, As*

1. *It is compared to a race,* the labour of a Christian about *Eternal good things* is compared to a race, to that labour which men take in running of a Race. See Heb. 12. 1. *Let us run with patience the race that is set before us.* And that 1 Cor. 9. 24. *Know ye not that they which run in a race run all, but one receiveth the prize; so run that ye may obtain.* It is called a Race, to shew what labours and endeavors we must put forth after these things. *Here is the race, but above is the Crown,* said *Ignatius* to *Polycarp.* Here we must labour and take great pains, here we must put forth all the strength we can. We see that those who run in an earthly Race (though but for no great matter) how they will strain themselves to run, how they will put forth all their strength, how they will sweat with labour and pains taking therein.

2. *It is compared to wrestling and striving* 2 Tim. 2. 5. *If a man strive for masteries, yet is he not crowned except he strive lawfully;* For a man to be put to strive for any thing is both laboursome, difficult and painful; Christianity is like to a game or striving for the mastery, wherein no man is crowned, unless he strive according to the Lawes that are prescribed, be they never so difficult and painful; a Christian will find it hard labour and pains to win an incorruptible Crown; 'tis that we labour and strive for, so the Apostle sayes 1 Cor. 9. 25. v. *Every man that striveth for the mastery, is temperate in all things: now they do it to obtain a corruptible Crown,*

Crown, but we an incorruptible; that which St. *Paul* elſewhere calls a *Crown of righteouſneſs*, 2 Tim. 4. by St *James* chap. 1. 2. v. and by St. *John* Rev. 2. 10. is called a *crown of life*, and is by St. *Peter*, 1 Pet. 5. 4. called a *crown of glory*, is here by St. *Paul* called a *crown incorruptible*. The Apoſtle alludes to the *Olympick* games, wherein the wreſtlers to gain ſome honorary or reward (as a crown of *Olive* or *Laurel* or the like) put forth all the ſtrength, pains and labour they could, a lazy kind of ſtriveing and wreſtling would not win them a *Garland* upon the earth, nor will it win a Chriſtian a Crown in Heaven. The *Jewes* are ſaid to have a common Proverb amongſt them; *He that on the Even of the Sabbath day hath not gathered what to eat, ſhall not eat on the Sabbath*; meaning thereby, that none ſhall reign in Heaven that hath not wrought on Earth.

Albeit men can no more merit *Eternal good things* by labour, then a begger by craveing can merit his Alms, yet they are not to expect that theſe things can be enjoyed without labour and ſtriving, as fleſh and blood will find both hard and difficult to go through.

3. *It is compared to fighting of a battel*; the whole life of a Chriſtian, and the whole work of chriſtianity in the concernments of the Soul is ſet forth by and compared in Scripture unto a fight or battel 2 Tim. 4. 7. *I have fought a good fight*. 1. Cor. 9. 26. *ſo fight I, not as one that beateth the air*. Heb. 10. 32. *Ye endured a great fight of afflictions*.

A Chriſtian hath more then one Enemy to fight and contend with, that labour to hinder his paſſage towards the Promiſed Land, and is ever to look for warrs and bickerings with one or other that is an enemy to his ſouls everlaſting happineſs: here is a Chriſtians warfare, only in Heaven is his Crown; there is no place nor ſtate

but Heaven whereina Christian is free from either outward or inward enemies; there and no where but there is he triumphant, here he is alwayes militant, assaulted and fought against by many adversaries that disquiet, hinder his content, and that would fain for ever overcome him.

As *Israel* passing through the Wilderness towards *Canaan*, had many warrs and resistances to hinder them in their march thither, so have all the *Israelites* of God designed for Heaven whilst they are in the Wilderness of this world; they have the Devil and other both Church and soul Enemies without them, and inbread corruptions and lusts within them that fight and make warr against their Souls. That as it is said of *Cato*, that he conflicted with manners as *Scipio* did with Enemies; so does a Christian conflict and combate with Lusts and corruption, as a Souldier does with his enemies in the field these warring against his Soul; so sayes the Apostle *Peter* 1. *Pet.* 2. 11. *Dearly beloved, I beseech you as Pilgrims and strangers, abstain from fleshly Lusts, which warr against the soul.* And the Apostle *Paul* saies of himself, Rom. 7. 23.

I see another law in my members warring against the Law of my mind; The Law of his members did warr and fight against the Law of his mind, by provoking him to sin; the Apostle speaks it of the regenerate estate. Gal. 5. 17. *For the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other.* There is a contrariety in the flesh against the spirit, there is an opposite disposition in the nature of it against the spirit, and this not at one time of a Christians life, but all the time of his life. As fire and water being put together, never cease striving and fighting until either the fire be extinguished or the water consumed,

ſumed, ſo a Chriſtian finds it in his ſpiritual fight and combat with ſin, there is no ceaſing of the fight or combat until one of the combatants be killed and deſtroyed; Now 'tis no little labour to fight a battel with and againſt a potent enemy, as indeed ſin is, an enemy that hath overcome the ſtouteſt warriors, *Quos arma & equi & milites & machinamenta capere non potuerunt, hos peccatum victos reddidit*; ſuch as armes and horſes and ſouldiers and engines could not overcome, ſin hath overcome: Victorious *David* felt the force of ſin in this reſpect; *Abraham* that ſubdued thoſe Kings who did plunder *Sodome* and carryed away *Lott* is yet, though the eminenteſt man alive in his age for faith, foiled by unbelief; ſuch inſtances as theſe and many more, (but that I love not to lay open the Saints ſores) would ſhew how potent an enemy ſin is; and you know when men are fighting to get a victory over a potent enemy, fighting to wreſt a Kingdome or a Countrey out of the hands of a potent enemy, they uſe all the care and all the labour poſſible to be uſed; and the like care and labour hath a Chriſtian need to manifeſt, when he conſiders what he fights for; not for his countrey, not for great poſſeſſions, not for liberty, not for wife and children, (though the remembrance of ſuch things animates ſouldiers) but he fights for that peace of conſcience which paſſeth all underſtanding, he fights for *God* and *Chriſt*, whoſe glory lies at ſtake every day, and ſuffers as often as he is overcome by ſin, he fights for *Eternal life*, and for the everlaſting ſalvation of his immortal ſoul.

Are not theſe things worth fighting for, laboring and contending for? It is in the fighting of this battel as *Cæſar* ſaid it was in the battel he had once in *Affrica* with the children and partakers of *Pompey*, that in other Battels he was wont to fight for glory, but then and

there he was faint to fight for his life: O Christians here let us remember that our precious Souls lye at the stake in this fight, Heaven, and all the *Eternal good things* laid up in Heaven, lye at the stake in this fight, this will then call for the labor and pains we use in the managing thereof.

Hence we read of *striving against sin*, Heb. 12.4. v. *ye have not resisted unto blood striving against sin* Ἀντα-γωνιζόμενοι the Theame is Ἀνταγωνίζομαι *propriè in certamine me alij oppono*; It is here fitly translated [*Striving against*] and is a soldier-like word, which signifies opposing or fighting, as an enemy to whom a man will not yield, and by whom he is loath to be overcome; And the opposed enemy we see here is Sin, against which a Christian is to strive with all might and main as Combatants and Wrestlers were wont to do; Sin being such a malitious enemy that aims at the damnation of the soul; After that sin hath brought Diseases upon the body, Poverty upon the estate, and a Curse upon posterity, it proceeds further, laboring to rob and ransake the Soul of all spiritual graces, a privation of mortal life contents not, the malice of sin, sin aims at the loss of *Eternal* life, at the loss of our Souls, of our God, and *Christ*, and the blessedness of *Eternity*.

It was observed of *Julius Cæsar*, that in his ingaging the *Swisses* who thought to obtain *Gallia* out of his hands, he would alight and send away his Horses and cause all the rest to do the like., To shew them that they must overcome or dye, leaving them no other hopes of their safety but only in the sharpness of their Swords; So in this fight, a Christian must either overcome or dye, the wages of Sin is Death, *Rom.* 7. 5. *Rom.* 6. 21. The end of these things is death, Death is but a modest word for Damnation, the first and second death, not only that which is temporal but that which is *Eternal*. I

I have read of a people who when their armies were preparing to fight in the time of War, uſed only this expreſſion to put ſpirits into their ſoldiers; *Eſtote viri, libertas agitur*: Be Men, your liberty is in queſtion: Chriſtians, Heaven and *Eternal* glory are in queſtion betwixt you and ſin; *Eſtote viri*, ſhew your ſelves therefore to be Men, nay to be Chriſtians.

4. *It is compared to one being in an Agony*; Luk. 13. 24. *Strive to enter in at the ſtraight-gate*, The word in the Greek is ἀγωνίζεσθε ſtrive till you are in an Agony, as *Chriſt* was; *Chriſt* was in an Agony in the Garden, when he ſweat drops of Blood; ſo ſaith St. *Luke* chap. 22. 44. v. *And being in an agony, he prayed more earneſtly, and his ſweat was as it were great drops of blood falling down to the ground*; the words ſets forth what a vehement conflict was at this time in *Chriſt's* ſoul, occaſioned through the deep ſenſe of his Father's wrath againſt ſinners, for whom he ſtood now as Surety and Redeemer, a conflict that put Him into a bloody ſweat, ſo that through fleſh and skin in great abundance, *ſanguinem congelatum quaſi extruſerit*, iſſued forth clottered or congealed blood. So that our Saviour when he ſays, *Strive to enter in at the ſtraight-gate*, he would have us to ſtrive, and ſtrive until we are in an Agony, until we ſweat blood to get into Heaven; As it is ſtoried of *Scanderbeg*, that in fighting againſt the *Turks*, he was ſo earneſt, that the blood would often ſtart out of his Lipps; A Chriſtian ſhould at this work ſtrive *Quaſi pro vita, ſi vincit, vel pro morte, ſi vincitur, luctaturus*, as if he labored for life or death, nay for that which is dearer then life it ſelf, even the life of his ſoul; the words are an alluſion to that fighting and ſtriving which was to be amongſt Wreſtlers in their ſolemn games, with ſweat, pains and trouble, and where-

in a Christian should use his utmost, best and choicest endeavors and labor with all his ability of power and skill, whilst striving to get into Heaven; and the reason laid down by our Saviour in those words would seriously be considered, *For many I say unto you, will seek to enter in, and shall not be able*, Luk. 13.24. it is not enough to seek; many seekers will never find, but there must be striving, there must be an holy violence used to enter in at the straight-gate; Matth. 11.12. *And the violent take it by force.* A Metaphor taken from Warriours, who force their passage into a City, and take it by Storme. Heaven is as *Canaan* (the type of it) was, though a Land of Promise, yet of Conquest too; it will not prove any easy work to get to Heaven; *Facilis descensus Averni*; A Man may go to Hell without a Staffe (as we say) the way thither is easy.

2. *From the impossibility of injoying Eternal good things without labor*; Of all things to be injoyed *Eternal good things* are not to be injoyed without labor, and that not without our own labor and pains, *so run that ye may obtain*, 1 Cor. 9.24. v. there is no obtaining the prize of *Eternal* happiness without running the Race. God will not bestow these things upon those who never seek, never labor for them; It is true, without God all a Man's labor can do nothing, and without a Man's labor God will do nothing. They can never expect Heaven afterwards, that labor not for Heaven now: *Qui fugit molam, fugit farinam*, he that will not have the sweat of labor upon Earth, must not expect the sweet of honor and happiness in Heaven. Matth. 20. 8. v. *The Lord of the Vineyard, saith unto his Steward, Call the laborers, and give them their hire*; it is not call the loyterers or idle bodies, but call the laborers; none but the laborers had their Penny given them. They

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must be doing that will keep in with God. *Ad summa nemo sine labore pervenit.* Worldly wealth and honors may be had without labor or ſtudy by the donation of others, or by ſucceſſion and deſcent. *Pharoah* raiſed *Joſeph* out of Priſon and gave him the next place to himſelf in the Kingdom. *Darius* prefers *Daniel* above the Preſidents and Princes of his Kingdom, nay had thoughts to have ſet him over the whole Realm. Of how many Men may it be ſaid what *Seneca* ſaid of *Plato*, Philoſophy found not *Plato* a Noble Man, but made him one; There are many who are not noble Men born, but the Prince makes them Noble Men; Princes have not found ſome men Noble Men, but they have made them noble.

But it is not ſo with *Eternal good things*, for the gaining of them each man muſt labor for himſelf, the labor and pains of others herein will do him little good; All the Princes in the world with all their combined Bounties and forces cannot put a Chriſtian into poſſeſſion of Heaven or the things thereof.

3. *From that agreement that there is between Eternal good things and our Natures.* Laboring for *Eternal good things* doth beſt agree with the nature of every Man. Man is by nature a provident Creature, apt to lay up for time to come. It is with Men accounted a good piece of providence to lay up ſomething for a Rainy-day, (as the proverb is) ſomething that may do them good afterwards, and not only *in Diem vivere*, as the foules of Heaven do. Now this diſpoſition ſhould reach beyond the forecaſt of *Joſeph* in *Egypt*, *Gen.* 41. 35, 36. *v.* laying up Corn in the Cities only for ſeven years; Or of that fool in the Goſpel who had good things laid up for him in his Barnes many years, *Luk.* 12. 19. *v.*

Our Saviour directeth where our treaſure is better to be

be laid up, *Matth.* 6. 19. 20. *Lay not up for your selves treasures upon earth, where moth and rust doth corrupt, where theeves break thorow and steal. But lay up for your selves treasures in Heaven, where neither moth nor rust doth corrupt, and where theeves do not break thorough and steal. Laying up treasure in Heaven* is here opposed to laying up treasure in earth; a Christians care should be not so much to labour to be rich here, as hereafter, not so much to be rich upon Earth as to be rich in Heaven; the best store is that which is layd up in Heaven. The Argument that the Apostle useth to persuade rich men not to rest in uncertain riches but in the living God, and to move them to be rich in good works, you have 1. Tim. 6. 17. *Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God who giveth us richly all things to enjoy*, v. 19. *Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.* Most men delight to hoard and treasure up something for themselves for the time to come; an hoard of *Eternal* good things is that will do good more then a thousand years hence.

Verily that is the best store that will last not only until time shall be no more, but will last more days then will be time in, even to *Eternity*; that will not be consumed in that universal Flame which shall melt the very Elements into their primitive confusion, when this whole visible Fabrick must be dissolved by the fire of the Last-day.

Were a man made Lord of all the world, and had he his life co-extended with it, yet he may be assured that there will come a day in which the Heavens will pass away with a noise, and the Elements melt with heat, and the

he Earth with the works that are therein shall be burnt up, that there will be an universal Dissolution.

4. *From the Examples of those who have been well acquainted with the worth of Eternal good things*, their labor and pains taken about them should excite and stirr up others, should animate and encourage others to use the like pains.

It is most true indeed that the Word of God should be the Standard of all our actions: For as in matters of Faith we properly produce a divine act when we believe, *Quia ipse dixit*, because God hath commanded it so; So then we act by a good warrant in all doings when we do what we do, not because others so do, but *Quia ipse voluit*; because God commands us so to do. *Demosthenes* was wont to say, In civill matters we live and rule by Laws, not by Examples; so say I, in divine and spiritual matters, Precepts must be our guides, and not Patterns, except the pattern of our most dear Saviour. We are tide to Scriptures as the *Jews* are tyed to their *Cabala*; The *Turks* to their *Alcaron*; *Logicians* to the *Axiomes* of their *Aristotle*, and *Physicians* to the *Aphorismes* of their *Hypocrates* and *Galen*; But not to the examples of the best Men further then they have followed this rule, 1 Cor. 4. 16, 17. v. *Wherefore I beseech you be followers of me; For this cause have I sent unto you* Timotheus, *who is my beloved Son, and faithfull in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every Church.* And in this case the Apostle propounds the doings of many of the Saints and people of God for our examples and encouragement.

Heb. 12. 1. *Wherefore seeing we also are compassed about with so great a clond of Witnesses, let us lay aside every weight, and the sin which doth so easily beset us,*

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and let us run with patience the race that is set before us. By the particle *Wherefore*, the Apostle shews the reason why he had recited the examples of the Saints in the former chapter, *viz.* that we should take encouragement from them in running the race that is before us, seeing so many have run the same race and broken the Ice for us, we should not be discouraged from imitating, though the path be rough yet it is beaten. There were in *Greece* certain Fields called *Palestæ* where young men exercised themselves in wrestling, running, &c. in these were set up Statues of sundry Champions, that the sight of them might encourage others to imitate their doings; such a field is the foregoing Chapter, where we have several worthies set up to our view as presidents, *viz. Abel, Enoch, Noah, Abraham,* and all the rest of the holy Fathers, who are a *cloud of witnesses* to us.

See *Iames* 5. 10. v. *Take my brethren the Prophets for example of suffering*, the word is ὑπόδειγμα it is noted by some, sometimes to signifie a Type or Figure of something, as Heb. 8. 5. Heb. 9. 23. and sometimes it signifies the setting before the eye, or subjecting of something to a man's view or sight, not only for caution and warning as in 2 *Pet.* 2. 6. but for imitation also, as John 13. 15. *For I have given you an example, that ye should do as I have done*, and so in this place of St. *James* named before, it noteth such an example as is propounded for imitation, and to be as a copy for us to write after. How many inherit in Heaven what they laboured for whilst they were in the world? Now the Apostle propounds such for our example, Heb. 6. 12. v. *Be followers of them who through faith and patience inherit the promise.* We should all of us honour the Saints departed; but how? *Non adoratione, sed imitatione*; not by making gods of them, but by imitating those vertues that were in them.

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As *Melanchthon* proposeth *George* Prince of *Anhalt* for an example of unparalleld piety, worthy of all mens imitation: And *Machiavel* sets forth a far worse man as the only pattern for a Prince to express: And St. *Hierom*, having read the life and death of old *Hilarion* folding up the book, said, Well *Hilarion* shall be the Champion whom I will imitate; so the Apostle St. *Paul* propounds men eminent for piety and holiness by us to be imitated. And how have these preferred *Eternal good things* before *temporal good things*, nothing that was only for a *season* could satisfy them, they have ever looked for, and at things that are *beyond a season*. To give some instances.

Moses if he would have been satisfied with any thing that abideth for a season, he might have had satisfaction enough, but his heart was set upon *Eternity*, and therefore could have no satisfaction in things that were *but for a season*; how happy might he have been in *Pharoahs* Court? what Honour, Dignity and Riches might have been heaped upon him there? he rejects all, *choosing rather to suffer affliction with the people of God, then to enjoy the pleasures of sin for a season*; *esteeming the reproach of Christ, greater riches then the Treasures of* Egypt, *for he had respect unto the recompence of reward*, Heb. 11. 25. 26. v. *Egypt* was a rich countrey and full of treasures, it was and still is famous for its fruitfulness, it is called by many, *Horreum caterarum regionum*, the *Granary* of other countries; hence *Abraham* when famine was in *Canaan* went into *Egypt*, and *Jacob* in time of Famine sent his sons into *Egypt*, and afterwards went himself: It is said of it, that they sow almost every moneth; and yet *Moses* upon mature deliberation esteemed the reproach of *Christ* greater riches then the treasures of *Egypt*.

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Those in Heb. 10. 34. preferred *their better and more enduring substance* in Heaven before all whatsoever they enjoyed in the world; these were such as walked in the view of that glory above, and maintained a conversation in Heaven, and therefore were not at all taken with these temporal things below; to them an *enduring substance* did vail the tempting splendour of sublunary things, and dulled their affections unto them. And saith St. *Paul* 2 Cor. 4. 18. v. *We look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.*

St. *Basil* was for money that would last for ever, and glory that would eternally flourish; for being offered money and preferment to tempt him, he refusing both, returned this answer, *Pecuniam da quæ permaneat ac continuo duret, gloriam quæ semper floreat*; give me money that will last for ever, and glory that may *Eternally* flourish.

St. *Origen* chose rather to be a poor Catechist in *Alexandria*, then denying the faith, to be with his fellow Pupil *Plotinus* in great authority and favour; the knowledge he had of the things of another world caused him to make a greater account of them then of things fadeing and transitory, undervaluing these for the esteem he had of those.

When some bid stop *Luther's* mouth with preferment, one of his adversaries answered; it is in vain, he cares neither for Gold nor Honour; the small things of this world (which most men account great) have not been taking with those, with whom the whole world was despised, and that had there eyes set upon the great things of *Eternity*.

Gracious hearts cannot rest satisfied with such low things

things that Reprobates may have as well as they, these admire and hunger after those things which none but the darlings and favorites of Heaven can have, as knowing that a man possessing the former may go to Hell, and without an interest in the latter can have no hopes of Heaven.

What labor and pains have these taken for such things? Phil. 3. 12. *I follow after* (saith St. *Paul*) *if I may apprehend that for which also I am apprehended of Christ Jesus*: v. 13. *Forgetting those things which are behind, and reaching forth unto those things which are before.* v. 14. *I press toward the mark for the prize of the high calling of God in Christ Jesus.* A full place setting forth St. *Paul* his great labor and pains to gain the prize of heavenly glory; for saith he in the 12. v. *I follow after:* and verse the 14. *I press towards the mark*; It is the same word in both places, and signifieth with utmost eagerness to pursue and follow, not simply to follow, but to follow as an Hunter follows his prey, who pursues it untill he take it; Or rather as a persecutor that will not give over nor rest untill he have him whom he persecuteth; For it is the same word that signifieth to *persecute*, shewing that the earnestness of St. *Paul* his spirit in pressing *towards the mark* now, is the same that it was in his persecution of those that pressed towards the mark before; the Apostle is resolved not to rest untill he had attained his end; *Forgeting those things that are behind, and reaching forth unto those things which are before. Ad ea vero quæ sunt priora extendens me ipsum*: that is, *prono & quasi præcipiti corpore ferri ad scopum*; straining and stretching out head and hands and whole body (A manifest Metaphor from runners in a race) to lay hold of *the prize of the high calling of God in Christ Jesus. Ad præmium supernæ vocationis*

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in Christo Jesu; The Greek word is βραβεῖον, *Proprie est præmium quod datur certantibus ac vincentibus*, It signifies that reward which was wont to be given by the Βραβεῦς or Judg, in the *Olympick* games amongst the *Grecians* to those who overcame therein; Whence it is that some render the *Greek* word by *Palmam* rather then by *Præmium*, which is thought to be too general a word, they are not a few that approve of *Palmam*, and they render this reason for it, *Propterea quòd certaminum judices datâ virgâ palmeâ designarent victorem.* How copious is the Apostle in relation of his labor and pains taken for that incorruptible Crown, as he calls it 1 *Cor.* 9. 25. for that Crown of life, as it is called by St. *James*, chap. 1. 12. and by St. *John* Rev. 2. 10. for that Crown of Glory, as it is called by St. *Peter*, 1 Pet. 5. 4.

I shall therefore, to conclude this point, only urge the following of *Solomon's* counsel, Pro. 2. 20. *That thou maist walk in the way of good men, and keep the paths of the righteous*; and also the practising of St. *Paul's* Exhortations, that we read in his Epistles to this purpose, Phill. 3. 17. v. *Bretheren, be followers together of me, and mark them which walk so, as ye have us for an example:* So Phill. 4. 9. v. *Those things which ye have both learned and received, and heard and seen in me, do: And the God of peace shall be with you*, Heb. 13. 7. v.

5. *From the paucity and fewneſs of that number that will be found to have their share in Eternal good things.* Thousands hope they are such as shall be happy for ever, and yet they will find themselves mistaken; even men whose hellish nature is written in the face of their conversations, that he that runs may read it, whose tongue pleads the cause of the Devil, and speaks the language of Hell, yet these do strongly hope for Heaven, thoug

the God of Heaven hath told them over and over again in his Word, that none such as they shall ever come there; these do strongly hope to be *Eternally happy* in the Kingdom of Heaven, though *Christ* hath said, John 3. 3. v. *Except a Man be born again he cannot see the Kingdom of God*; these do strongly hope to see God in Happyness, though God hath told them, Heb. 12. 14. v. *without holyness no man shall see the Lord*: The *Angels* for their unholyness were cast out of Heaven, and shall we think that God will take unholy ones into Heaven? The place in the Temple that did represent Heaven, was called the *Holy of Holies*, and if no prophane or unclean things might enter the Temple, much less into that more Sacred place. These strongly hope to escape Hell, and for ever to be happy in Heaven, though God plainly tells them in his Word, *That the Wicked shall be turned into Hell, and all the people that forget God*, Psal. 9. 17. And again, *They all shall be damned that obey not the truth, but have pleasure in unrighteousness*. 2 Thes. 2. 12. v. *The Lord Jesus shall be revealed from Heaven with his mighty Angels, in flaming Fire, taking Vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting Destruction from the presence of the Lord, and from the glory of his power*: 2 Thes. 1. 8, 9, 10, v.

Nothing more common then for those who have least grounds to build hopes of Heaven and *Eternal* happyness upon, yet to nourish most confident hopes thereof in their hearts: see that place Prov. 14. 16. v. *A wise Man feareth and departeth from evil; but the Fool rageth and is confident*. *A wise man* he is jealous over his own heart, he trembles at the judgments whilst they hang over his head in the threatnings of God, he meets

God with intreaties of Peace, and so redeems his own Sorrows; but what followeth? *A Fool*, that is, a wicked Man, he *rageth* and yet is *confident*, *Transit & confidit*, as some render it, he rangeth and yet is *confident*, he passeth on from sin to sin like a mad Man, and yet persuades himself all shall do well, he runs on in wicked ways and practices without any remorse or sorrow, and yet he is a confident man he shall go to Heaven and be *Eternally* saved as well as the best. Such another you read of Psal. 36, 1, 2. *The transgression of the wicked saith within my heart, that there is no fear of God before his eyes.* And yet in the next words, *He flattereth himself in his own eyes, untill his iniquities are found to be hateful.* Wicked men are very apt to have good conceits of themselves, Wretches that give way to all manner of sin and uncleanness, and fulfil the lusts of the flesh and of the mind, yet they are confident of Heaven, and the injoying *Eternal good things* in heaven when they are running headlong to Hell.

But these men will be frustrated of their expectations. Pro. 10. 28. v. *The hope of the Righteous shall be gladness, but the expectation of the Wicked shall perish.* Pro. 11. 7. v. *When a wicked man dyeth, his expectation shall perish: and the hope of unjust men perisheth.* Methinks it is one of the most doleful spectacles in the whole world to stand by such a one in his dying hour, that all his life long never took any care for his souls *Eternal* welfare, never so much as entertained any serious thoughts of *Eternity*, but spent all his days in sinning against God; and then to think of his Soul and his hopes departing together, and with what a sad change he appears in Hell, that was confident he should have appeared in Heaven; with what amazedness he stands amongst Devills that was confident he should stand before

God.

God. That place is remarkable, Job 11. 20. v. *But the eyes of the wicked shall fail, and their hope shall be as the giving up of the Ghost.* As a dying man a little before his death is pritty joyful and merry, entertains some hopes of a longer life; but when his Eye-strings crack and the tokens of death appear upon him, then his heart fails him, and all his hopes are dashed in pieces and taken from him; just so it will be with the greatest number of Men in the world, they are full of hopes for Heaven, and Glory, and Everlasting life, they are confident that they shall have their share of the good things of Heaven, untill they come to dye, but then their hopes leave them, and all their expectations perish, for of those many that hope to injoy *Eternal* happyness, there are but few will be *Eternally* happy. Matth. 22. 14. *Many are called, but few are chosen* to *Eternal* life; there shall droves and herds of Men be damned to all *Eternity*, but there is but a little flock that shall be saved.

Heaven is a stately Pallace but with a narrow portal, hence so few enter in at it: Matth. 7. 13, 14. v. *Enter ye in at the straight-gate, for wide is the Gate and broad is the way that leadeth to Destruction, and many there be that go in thereat: Because strait is the gate and narrow is the way that leadeth unto life, and few there be that find it.* It is but a little flock to whom the Father's good pleasure is to give the Kingdom; *Luk.* 12. 32. *v.* The Greek words are Emphatical; there are two diminutives, *Fear not little little flock.* To shew, that the flock that shall come to the Kingdom of Glory, it shall be but a little, little flock.

Alas! they are but as the Gleanings when the Vintage is done, here and there a bunch left upon the outmost branches; *but one of a City, and two of a Tribe:* Matt.

24. 13. *He that indureth to the end shall be saved: The love of many shall wax cold, but he that indureth to the end shall be saved.* Loe it is but an *He*, a single Man, (a very few) holdeth out in comparison of the many Apostates that fall from their own stedfastness.

Somewhere I have read it of St. *Chrysostome*, that he asked this question in a publick Sermon of his at *Antioch*. How few are there think you in the City of *Antioch* that shall be saved; and it was thus resolved? In this great City of *Antioch* where there are an hundred thousand persons and above, I hardly (saith he) in all my observation can discern an hundred that look after *Jesus Christ*, and of these hundred I have great doubt many of them are unsound towards God. We live in a land where many thousands profess Christ, but God knows how few of them shall be *Eternally* happy hereafter. Thousands and Ten thousands shall be woful and miserable indeed to all *Eternity*, that never doubted of being glorified and happy to all *Eternity*. The broad way to Hell is dayly thronged with passengers, when the narrow way to Heaven hath in it but few travellers.

Infinite are the stalls and styes of bruitish *Paganism*; and how many poor Savage *Indians* are there that know nothing of God; and blind-folded *Mahumetans* who are taught to enslave their faith to a wretched Impostor; and obstinate *Jews* that are wilfully blind, and will not see the light of that truth concerning the *Messias*, though shining clearly in the writings of the Prophets, that if the whole world were divided into One and thirty parts, there are (as is observed by *Geographers*) but five parts thereof that know or profess *Jesus Christ*; thirteen parts of the world are possest at this day by *Turks* and *Jews*; neither of which acknowledg *Jesus Christ*; Seven parts of the world are possessed by meer-

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ly Heathens, which know not *Christ*, but worship Stocks and Stones; and but five parts possessed with Christians, so that there are Six and Twenty parts of the world that never look after a *Christ* that only can free us from Hell, and give us possession of Heaven, that only can deliver us from *Eternal* Torments, and bestow upon us *Eternal* Happyness; And of these five parts possessed by Christians, how few make it their labor and pains to provide for *Eternity*; Very true are the words of the heathen Orator, *Deteriorum magna est natio, boni singulares*, there is a great nation of bad ones, and but a few good ones; but few that imbrace goodness and godlyness,

How should this consideration be as a motive and spurr to every one diligently to labor to be of that little number that shall go to Heaven and injoy the *Eternal good things* of heaven. If there should be but one or two of a Town saved, it is each man's duty to labor to be one of those two. When that Questionist had demanded of our Saviour Luk. 13. 23. v. *Lord, are there few that be saved?* Christ he returns him this answer in the 24. v. *Strive to enter in at the straight-gate, for many, I say unto you, will seek to enter in and shall not be able. Christus non respondit huic ad ea quæ interrogabantur, docuit tamen eum, quid ut salvaretur, faceret*; though Christ tells him not that few shall be saved to satisfy his curiosity, yet he would have him and us to strive and labor, to tugg and take pains to enter, and that from this consideration, because many will seek to enter and not be able; their seeking will not serve the turn, will not do the work, there must be laboring and striving to enter.

6. *From the necessity that there is of an injoying Eternal good things.* It is said of *Pompey*, that when he

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6. *From the necessity that there is of an injoying Eternal good things.* It is said of *Pompey*, that when he

was to carry Corn to *Rome* in time of Dearth, he was in a great deal of danger of Storms at Sea; but, saith he, we must go on, it is necessary that *Rome* should be relieved, but it is not necessary that we should live; It is absolutely necessary that we labor for *Eternal good things*, but it is not absolutely necessary that we labor for *Temporal good things*. For *Eternal good things* must be had, or *Eternal evil things* will be had; either *Eternal* pleasures or *Eternal* pains must be had, either *Eternal* bliss or *Eternal* burnings, either *Eternal* life or *Eternal* death, either an *Eternal* heaven or an *Eternal* hell.

Omnis homo aut est cum Christo regnaturus, aut cum Diabolo cruciandus, every man will be found to belong either to Christ's flock or the Devils heard, either to *Christ's* sheep or the Devils goats, to be *vessels of honor* prepared unto Glory, or *vessells of wrath* fitted for Destruction: you know the old Proverble, *Aut Cæsar aut nullus*, either a King or a Caitiffe, not a Man but must be either *Eternally* happy with *Christ* or *Eternally* miserable with the Devil.

He that will not labor for the things of Heaven, shall never injoy the things of Heaven; Those who will abuse their pains in this world will meet with nothing but pains in another world, when men make the world only their aim, the world only is like to be their gain, nothing of Heaven or in heaven; Those by whom *Eternal good things* are here neglected, by them *Eternal good things* hereafter cannot be expected.

I may ask many men what good they think it will be to them under *Eternal* Torments to remember that by their great industry and pains they got such an Estate, heaped up so much wealth and riches, attained to such preferments, but neglected the good of their Souls,

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neglected what would have done them good to *Eternity*.

We read of some which have sold the Righteous, but at no great rate, for a matter of nothing, for a very small price, for a pair of old Shoes, *Joel* 3. 6. *Amos* 2. 6. But we may see there how much the Lord abhorred that detestable fact, and recompenced it upon the neck of the Oppressors: And what can they expect who setting a great Estimate upon earthly things and advantages, labor more for them then they do for the *Eternal* welfare of their Souls, and afterwards see that their Damnation and perdition is the only reward of their pains; that instead of *Eternal* Felicity, they are rewarded with *Eternal* Miseries and Torments, even Torments that cannot be expressed by the tongues of Men and Angels; Prisons, Dungeons, Racks and Gibbets; Pangs of Child-birth, burning with Scalding Lead, drinks of Gall and Wormwood, gnawing of Chest-worms, raging fitts of the Stone, Chollick, Strangury, Tooth-ach, &c. are not able to shadow them out.

Mauritius the Emperor, when it was revealed unto him that he should be punished for his great Offences, sent unto all the *Patriarchal* Seas, unto all Cities, Monasteries, &c. to desire them to pray that he might be punished in this world and not in the world to come; And when again it was revealed unto him that his request was granted, but he should lose his Empire, Life, Children and all, he was heartily thankful for it, and accepted it as a great mercy; the punishment and greatest evils of this world being nothing to those evils of another life.

Now they who for want of laboring for *Eternal good things* here, shall be thus dealt with hereafter; with

what anguish of Spirit will they then mourn for ever. It was a sad expression of *Lysimachus* who had lost his Kingdom for one draught of Water; *O dij quam brevis voluptatis gratiâ ex Rege me feci servum:* For what a short pleasure have I made my self a servant; And what a soul-sinking thought will it be in Hell; O God, how have I, for preferring *Temporal good things* before *Eternal good things*, for laboring more after Earth then Heaven, made my self a bondslave in Hell for ever; and instead of for ever being Happy, must for ever be Miserable; I may therefore conclude with his words in another case, *Hæc qui pavet, cavit; qui neligit, excidit. He that minds these things in time, is safe; he that slights them is in danger*, or what? of losing *Eternal good things*, and of feeling *Eternal evil things.*

7. *From the end wherefore we live; to enjoy Eternal good things* is the end wherefore God gave us life. All things have some end for which they are, and man came not into the world for nothing, there is an end to be known wherefore God gave him life, wherefore God drew him from a not being to a being, wherefore God made him to pass from nothing to be a reasonable Creature, to be a Man indued with a rational Soul, and to be Lord of all things below. Now what is this end? It is to be made capable of *Eternal* Happyness, capable of Glory, capable of an everlasting injoying of God. This is the end of Man's life, to injoy a life whereof there is no end. It is a good saying of one; *Quis alius noster est finis, nisi pervenire ad Regnum cujus nullus est finis?* What other thing is our end but to come to that Kingdom, whereof there is no end?

The end of a Christian's life is (not as *Anaxagorus* dreamed of the life of Man, to behold the Heavens, but) to live in heaven; to serve God upon earth whilst he

he is here, and to injoy endless Joys with God in heaven hereafter.

Questionless (Christians) the end why God created us, was not for a short season and time to remain in the world, there to eat, drink, sleep, ingender, and then presently for ever to decay and return to nothing, but rather to be partakers of a most high and inestimable Happyness to all *Eternity*, which is to be given us by God after the Emigration and passing out of this life, after our souls shall be divorced from our bodies.

Christians, you that are earthly *Angels* by the nobleness of Creation, were placed in this world not to labor and take pains chiefly for temporal good things, but for business of another nature, and for a far more important affair, and of dearest consequence, *viz.* by all means possible to win and work out glory unto God, and to save your immortal Souls, *For what is a man profitted if he shall gain the whole world and lose his own soul*, Matth. 16. 26. A lesson that *Francis Xaverius* counselled *John* 3. King of *Portugal* dayly to meditate upon.

Man himself is the end wherefore all things in the world that are *Temporal* were created, they were created that they might be serviceable to Man; but it cannot be, that he for whom God made the world, should have no further end then to injoy the world; certainly the end wherefore Man was created, and wherefore Men are dayly born, is, that they might injoy an *Eternal* and Supernatural Felicity; That which is the last Article of his Creed or Belief, is truly the end of his life, viz. *Eternal life*; There is no creature hath a more noble end then Man, there is neither *Seraphim*, *Angel* nor *Arch-Angel* that surpasses Man in his end.

How should the thoughts hereof cause every Christian's end and design to take a nobler flight then to stay within

within the narrow bounds of a visible Sphear, things of another world should raise the hearts of such noble creatures as Men are, and not be contented with such things as they dayly see with their eyes, and touch with their hands: The things that we dayly see being but small, inconstant and of short continuance, the other great, firm and in fine *Eternal* and answer the end wherefore God gave us life.

The excellency of any thing lies herein, when it answers the end whereunto it was assigned; what is a thing good for that does not answer the end whereunto it was assigned. The end wherefore Men will get a Clock into their houses is to strike; what is a clock good for that will not strike? it does not answer its end: The end wherefore Merchants are at great charges to build or buy Ships, is to sail in them upon the Waters; What is a Ship good for that will not sail? it does not answer its end. The end wherefore a Man hires a Servant is to do his work; what is a Servant good for that will not do the work he is set about? he does not answer his end; The excellency of any thing lyes herein when it answers the end unto which it was assigned, so herein lyes the excellency of a Christian, *viz. To attain unto the end wherefore God gave him a being:* Hence it is that the Apostle goeth about to breed in us an holy Ambition, telling us, we are born for higher matters then any earthly things are, therefore not to be so base minded as to dote on these transitory things, but to seek after *things above. Col.* 3. 1, 2. *v.* though we may have *Temporalia in usu*, yet should we have, *aterna in desiderio*, *Temporal things* may be by us used, but *Eternal* things should be by us desired.

It is said of *Isidore* that being at a great Feast and there beholding a great sign of God's bounty towards the

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ſons of Men, ſuddenly breaks forth into abundance of tears: being demanded the cauſe; for and (ſaid he) I here feed on earthly creatures, that am created to live with Angels.

8. *From that willingneſs to dye and to have an end put to this temporal life, that the injoyment of Eternal good things will work in us.* That Man will never be unwilling to dye that can ſay as St. *Paul* does, Phil. 1. 21. v. *Mors mihi lucrum*, to dye is gain; Death will no ways indamage me, but rather turn to my advantage, hereby I ſhall gain heaven though I loſe the earth, and an happy *Eternal* life though I have an end put to this miſerable and mortal life. Not every one is thus a gainer by Death, they that have labored only to gain the world, the more they have gained whilſt they did live, the greater is their loſs when they dye; It was a good ſaying of one to a great Lord (upon his ſhewing him his ſtately Houſe, and pleaſant Gardens,) Sir, you had need make ſure of Heaven, or elſe when you dye, you will be a very great loſer; When men are ſure to loſe by death, tis no wonder if they be loath to ſubmit unto death; How many tell us they have been utterly undone by great Loſſes, ſome have loſt all by Fire, others by Water; ſome have loſt all by Theeves, and others at Land; ſome again have loſt all by Pyrates and Shipwrecks at Sea; but the greateſt number of men are undone by death, Death robbs them of all, death ſpoyles them of all their great Eſtates in the world, and takes away from them what they were unwilling to part with; When the Duke of *Venice* had ſhewn unto *Charles* the Fifth the glory of his Princely Pallace, and earthly Paradice, the Emperour inſtead of admiring it, or him for it, only returned him this grave and ſerious *memento* (*Hæc ſunt quæ faciunt invitos mori*) Theſe are the things which make us unwilling to dye.

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Some of the *Turks* have said, they did not think Christians believed there was an heaven, because they saw them so loath to dye and to go to it; such an aspersion have some of those Infidels cast upon our Religion; but none are loath to go out of this world, but such as have not made sure of *Eternal good things* laid up in Heaven.

When the people of *Israel* were come to the very entrance of *Canaan*, the children of *Reuben* and the children of *Gad*, regarding not that good Land, desired *Moses*, that they might stay on this side *Jordan*, because it was a place meet for their droves of Cattel, which they more respected then their passage into *Canaan*; *Numb.* 32. 2. and following verses, they were loath to go over *Jordan*, the land on this side *Jordan* pleased them so well; not far unlike these children of *Reuben* and *Gad* are they who be of that Cardinals mind, unwilling to quit their parts in *Paris* for any hopes whatsoevr of *Paradice*; loath to quit the pleasures and profits of this life, in hope of those incomprehensible joys of *Eternal* life, and esteem more of *one Bird in the hand, then two in the bush*: Certain it is a Man will never yield to part with this life untill he have gotten good hopes of a better life; tis that will help a Christian to out-face Death.

He that hath gotten treasures laid up in Heaven, will not be loath to part with the greatest treasures upon Earth: Nay, such will rather rejoyce at the sight of those things they have so longed to see and now must possess to all *Eternity*; *Contemnunt presentia & ad futura festinant*, little regarding things present, and hastening toward things to come, such a one can say when death approaches, *Moriar ut videam*, I am willing to dye that I may see God, and *Christ* and all the *Eternal good things* of Heaven; And with St. *Paul*, *I desire to be*

be dissolved and to be with Christ, which is farr better. Phil. 1. 23. And with *Babylas*, slain by *Decius*, in the words of the Psalmist, *Return unto thy rest, O my Soul, for the Lord hath been beneficial unto thee; and now my soul be glad, for now cometh thy rest, thy sure rest, thy sweet and never fading rest*; and can truly say, he is *willing rather to be absent from the body, and to be present with the Lord.* 2 Cor. 5. 8. v. This was it made the *Martyrs* go to their death with cheerfulness and songs, and run to the Stake as to a Garland; It was the sight of these things that made them not loath to dye any kind of death; as some of them being asked what made them so to suffer; they have named that Text, 1 Cor. 2. 9. *Eye hath not seen, nor Ear heard, neither hath it entred into the heart of Man, the things that God hath prepared for them that love him.*

Though death spoyl such a one of all the good things of life, yet like the believing *Hebrews* mentioned Heb. 10. 34. v. he takes *joyfully the spoyling of his Goods, knowing in himself that he hath in Heaven a better and more induring substance.*

It is storied of the Duke of *Bulloin* and his company when they went to *Jerusalem*, as soon as his company saw the high Turrets, they gave a mighty shout that the Earth rang; so when a Christian at death (that all his life long hath been providing *Eternal good things*) shall see the Turrets of the heavenly *Jerusalem*, shall see that induring substance laid up for him in Heaven, shall see those Rivers of Pleasure that are to be had at God's right hand for evermore, shall see those things that now are invisible, shall see such things as no mortall Eye ever saw, shall see what no heart is able to conceive, and shall see that all these things are his own, and that they shall now be possessed and injoyed by him for ever,

ever unto all *Eternity*, what joy, what gladneſs, what rejoycing of heart will there be in him?

In ſome places of the *Weſt Indies* there is an opinion in groſs that the ſoul is immortal, and that there is a life after this life, where beyond certain hills. (they know not where) thoſe that dye in the defence of their Countrey, ſhould remain after death in much bleſſedneſs, which opinion made them very valiant in their fights, and willing to dye in defence of their Countrey. The bare opinion of the *Drnides* (who taught that the ſoul had a continuance after its ſeperation from the body) made many of their followers hardy in great attempts, and abated in moſt, the fear of Death; When a Chriſtian hath labored for, and by his labor obtained what will nouriſh his immortal Soul unto *Eternal* life and be proviſion for it in *Eternal* life, none can expreſs the willing thereof to leave the body; A Chriſtian now looks upon Death to be a valley of *Achor*, a door of hope to gain entrance into *Paradice*, to bring him *Malorum omnium ademptionem, & bonorum omnium adeptionem*, a removal of all things that are evil, and an enjoyment of all things that are good, and that not good only for a ſeaſon, but for *Eternity*.

Old *Hilarion* could not but wonder his ſoul ſhould be ſo loath to depart out of his body; and therefore when he lay a dying, it is ſaid of him, he beſpake it in this manner: *Soul get thee out, thou haſt for ſeventy years ſerved Chriſt, and art thou loath to depart, or afraid of Death*; When a Chriſtian hath husbanded all the time of life for the good of his Soul, and finds it ſtored with grace, and aſſured of glory, he is not afraid or unwilling that his ſoul ſhould leave his body; he hath hope in his death and that makes him to be be willing to ſubmit to death, Pro. 14. 32. v. *The wicked*

ed is driven away in his wickedneſs, but the righteous hath hope in his death.

I have done with two of the firſt perticulars I propounded to ſpeak to, upon this Point; I have ſhewed by way of *Explication* when a man may be ſaid to labor for *Eternal good things*; and I have ſhewed by way of *Demonſtration*, That *Eternal good things* are to be labored for. The third perticular propounded, was, to ſpeak ſomething by way of *Confirmation*, and here I ſhall ſhew that labor is chiefly to be uſed for and about *Eternal good things.*

CHAP. VI.

I come now to *Confirm* this Truth, *That the great labor and pains of every Chriſtian ought chiefly to be imployed not about periſhing but Eternal good things.*

To which end I ſhall ſpeak to theſe following Perticulars.

1. *OUr labor and pains ought chiefly to be imployed not about periſhing but Eternal good things,* becauſe God hath commanded it.

2. *Our labor and pains &c.* Becauſe *Eternal good things* are the chiefeſt of good things.

3. *Our labor and pains &c.* Becauſe *Eternal good things* are laſting good things, other good things are periſhing good things,

4. *Our labor and pains &c.* Becauſe *Eternal good things*

things are good things always desirable, good things that a man shall never be weary of.

5. *Our labor and pains &c.* Because *Eternal good things* are the only satisfying good things.

6. *Our labor and pains &c.* Because *Eternal good things* concern our Souls, other good things concern only the body.

7. *Our labor and pains &c.* Because our labor about *Eternal good things* will not be in vain.

8. *Our labor and pains &c.* Because even to *Eternity* it self it will never repent us to have bestowed the greatest labor and pains about *Eternal good things.*

1. I shall begin with the first of these eight, and say something to that, Good reason there is that *Our labor and pains ought chiefly to be imployed not about perishing but Eternal good things*, Because God hath commanded it; it is charged upon us as a duty, and if we obey not we run our selves into a spiritual Præmunire: that Almighty God who tells the number of the Starrs calling them by their names, he charges us to do so, and if we obey him not, we offer an affront to his Soveraingty, as if his will were not reason enough for his commands; And to his wisdom, as if he did not know what Laws were good for us; And to his Justice, as if the ways of God were not equal. If any ask me, *Quis requisivit?* who hath required this at our hands? who requires that our labor should chiefly be about *Eternal good things?* I answer, It is the great GOD of Heaven and Earth that by his word made all things, to whom the Winds and Seas obey.

And it is well we have expres commands from God in Scripture for this, else the world is full of curious Heads and prophane Hearts to outface and out-wrangle such a Truth, nay any truth indeed which men are labor-

oath to yield unto; so ready are carnal men to be the Devil's *Proctors* against God, and haveing their wits and spirits whetted upon the Devil's whetstone to cavil against spiritual and flesh-crossing truths.

I wish all that do love God and do make it their daily work to labor cheifly for Eternal good things, may be all of the mind of that reverend *Baldassar*, as he expresses it in an Epistle unto *Oecolampadius*, *Veniat, veniat verbum Domini & submittemus illi fexcenta si nobis essent colla*; Let but the word of God be urged upon us, and we shall not be unwilling to lay down our very lives in obedience thereunto; were this but the resolve and holy temper of Mens hearts, a few Scriptures would serve to confirm such truths that Ministers do preach upon: I shall here commend only one unto you, and I think it may be as good as many, tis that in Matt. 6.33.v. *But seek ye first the Kingdom of God and his righteousness*; In the first place, and with your best care and endeavors seek after the kingdom of God; that ye may be possessed and seized of it, that ye may have a right and title to it.

The Kingdom of God and the righteousness thereof, these things before all other good things should be labored for; nay these things above all other good things should be labored for. Why? Because a laborious striving for these things before all other good things, and above all other good things, is the way that the wisdom of God hath directed us unto. You see our Saviour's command what it is, *Seek first the kingdom of God and his righteousness*; I'll take up the words of God himself, the place is that which contains a most pathetical Option, wish or desire of our most infinitely holy, just and righteous God, that would find us in such a way that he may do us good for the present, and

alſo hereafter; ſee them *Deut.* 5. 29. *v.* At the 27. *v.* the *Iſraelites* promiſe *Moſes* very fare, nothing more could have been expected from them, and nothing leſs was their duty to be performed by them; ſay they to *Moſes*, *Go thou near, and hear all that the Lord thy God ſhall ſay, and ſpeak thou to us all that the Lord our God ſhall ſpeak unto thee, and we will hear it and do it.* Hereunto God pleaſes to return anſwer, as if he did (after the manner of men) ſpeak thus, *Moſes, I have heard the voice of the words of this people, which they have ſpoken unto thee, and they have well ſaid, all that they have ſpoken.* 28. v. And I have but this one wiſh or requeſt, *Oh that there were ſuch an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them and with their children for ever,* v. 29. O that there were ſuch an heart in Chriſtians, that they would fear God and keep his commandments; that they would ſeek firſt the kingdom of God and his righteouſneſs; And why? The great God of the whole world commands it, and the beſt friend of Chriſtians that ever trod upon the earth (even Chriſt) adviſeth it in my Text, and we may well be aſſured, that the one will reckon for diſobeying his Commands, and the other for ſlighting of his advice and counſel.

It is a dangerous thing to neglect one of his commands who by another is able to command us into nothing, or into Hell. And it will prove as dangerous to ſlight his advice who is called *Wonderful Counſellor, Iſay* 9. 6. For the firſt ſee 2 Theſ. 2. 12. v. *They all ſhall be damned that obey not the Truth but have pleaſure in unrighteouſneſs.* For the ſecond read Pſal. 107. 11, 12. *Becauſe they rebelled againſt the words of God and contemned the counſel of the Moſt High, therefore he brought*

brought down their hearts with labor; they fell down and there was none to help them.

When *Ahaſuerus* commanded *Haman* to put on the Crown upon *Mordecai*; he preſently executed the King's pleaſure, he preſently obeyed what the King commanded; and he honored his greateſt enemy becauſe the King required it: And ſhall not Chriſtians at the King of Heavens command, be laboring for better honor then was beſtowed upon *Mordecai*, and for more excellent good things then ever *Ahaſuerus* was able to give; even for honor that is laſting, and for good things that are everlaſting.

When *Abraham* knew that it was God's will that *Hagar* and her Son ſhould be caſt out, he ſoon yielded, it ſeems not to him grievous *Gen.* 21. To gracious hearts underſtanding the will of God, none of God's commands are grievous; 1 *John* 5. 3. obedience to all his commands is very delightful, but here obedience to God's Commands is very profitable, it calls indeed for labor, and labor to ſome is grievous, but he that hath a Crown in his eye, his labor cannot be grievous; hopes of gaining great matters will qualify and alay the difficulty of any work, and make duty light; here is that will animate a Chriſtian with courage and reſolution to undertake any labor, any difficulties, any pains.

God forbid any that hear me this day, ſhould ſay as thoſe did Jer. 44. 16. *As for the Word thou haſt ſpoken to us in the name of the Lord, we will not do.* We will not waſt our time, we will not ſpend our labor and pains for theſe uncertain things of another life; yet ſuch there are that neither the authority of God commanding, nor the hopes of thoſe *Eternal* advantages which will follow upon the doing of the thing commanded; ſuch that neither God's promiſes nor his threatnings

work upon them; Though they are told 2 Thes. 1. 7, 8. That *that the Lord Jesus shall be revealed from Heaven with his mighty Angels, in flaming fire taking vengeance on them------ that obey not the Gospel of our Lord Jesus Christ. Et non sunt vanæ minæ Dominicæ;* God's threatnings are not in vain; they are no *Bruta fulmina*, Insignificant noises or thunders; they will not be found lying words, but like the sentence of a Judg which cannot fail of Execution. Neither do the promises of God work upon them to yield obedience; though thereupon God hath intailed temporal, spiritual, and *Eternal* Blessings; never was any man a loser by yielding Obedience to God's commands; *Christ became the author of Eternal salvation, to all them that obey him.* Heb. 5. 9. v. An obedient Christian in this present life hath God in Covenant with him, *Jer.* 7. 23. *v. Obey, and I will be your God*; and in another life shall pertake of *Eternal* salvation with God, and surely *Eternal* salvation there is enough to make any one willing to labour and take pains for it, enough to encourage any one to yield obedience to God.

'Tis Obedience unto the Commands of God that will intitle us to true blessedness, *Luke* 11. 28. *v.* There when one (in the company that were with Christ) blessed the Womb that bear Christ, Christ presently replied, *ye rather blessed are they that hear the word of God and keep it.*

2. Our *labor and pains ought chiefly to be imployed not about perishing but Eternal good things*; Because Eternal good things are the chiefest of good things, they are the best of all good things.

I shall easily grant that the things necessary for the use of this life are good things. When I read Gen. 1. last v. where it is said, *That God saw every thing that he had*

had made, and behold it was very good; I cannot but admire the Prodigious Blasphemy of that *Alfonso*, called *Alfonso* the Wise, who openly said, that if he had been of God's Counsel at the Creation, some things should have been better made and marshalled; whereas the Holy Ghost hath left it upon Record, that every thing *was very good*; Good as they came from God, for as from his mouth proceedeth not evil and good, so from his hand proceeded nothing that was evil, but only good; for from an absolute Goodness nothing can proceed but good; And such are (as will appear)

Even things necessary for this life they are called Good things; In *Deut.* 6. 11. We read of *houses full of all good things*; In the Book of *Job* there is mention made of such a wretched kind of people, *which said unto God, Depart from us, and what can the Almighty do for them*, *Job* 22. 17. And yet in the 18. v. tis said, *He filled their houses with good things.* Says *Abraham* to the rich Man in Hell, Luk. 16. 25. v. *Son remember that thou in thy life-time receivedst thy good things.* St. *James* calls them *precious fruits of the Earth*, *Jam.* 5. 7. v. and therefore *precious*, saith an Interpreter, because they cost hard labor, and because they are choice blessings of God; Called they are in Scripture, *Our life*, Because they are the very sinews of our life: It is said of the Woman in the Gospel, that she had spent *all her living upon the Physicians*, Luk. 8. 43. In the *Greek* it is ὅλον τὸν βίον, she spent her whole life upon the Physitians, because she spent the estate by which she should live; No Man can live in the world without some portion had of the things of the world; Here I may fitly transcribe the words of a good Preacher; As (saith he) there be three Ages of Man: An *Infant*, who creeps upon the ground with all four, a young man, who goes

upon his two leggs; an old man, who goes on three, counting his ſtaffe for one: So there be three conditions of Men; the worldly man, who goes upon all four, and looks to earthly things; The Saints in Heaven, who trample theſe things of the world under their feet, going upright and ſcorning ſo much as to look towards them, they need them not at all; But the Saints on earth, though they tread upon them in their eſteem, yet they muſt look a little towards them in their neceſſity, becauſe they cannot be without them: as long as any of us have the old man about us, we cannot go without the ſtaffe of Bread, as long as we abide in the world, we cannot be without ſome things of the world; and even theſe things you ſee are called good things.

But yet our labor ſhould be chiefly about *Eternal good things*; Becauſe though the things of this life are good, yet *Eternal good things* are the beſt, the chiefeſt and excellenteſt of good things, they are the only things worth the laboring for; many things are hard to come by, and yet of no great uſe or worth when by great labor and pains taking they are gotten or brought to paſs. *Ælians* cenſure of the Chariot (I have read of) made (by *Myrmecidas* and *Callecrates*) ſo ſmall that it might be hid under a Fly, (in my conceit) was good, and applicable to my purpoſe; For when others wondered at it, he ſaid it was worthy no wiſe man's praiſe, but was rather to be accounted a vain expence of time; and how much vain expence of time may be noted amongſt many men laboring for what is not worth the labor uſed to gain them. As ſome more excellent Scholars of great parts and abilities ſpend their time and ſtudies about very unprofitable Queſtions and Diſputations, and intricate ſubtilties about Moon-ſhine in the Water, as one complains, that Spider-like, eviſcerate them-

themſelves and ſpend their bowels, to make Cob-webbs of Wit: So a man cannot but have obſerved what time and labor ſome men ſpend in and about ſome things that neither are of advantage to their Souls or their Bodies. But now *Eternal good things* they are indeed hard and difficult to obtain, but will be found to be ſingularly excellent good things.

Eternal good things to the very beſt of worldly good things are as the Sun to the leaſt of Starrs; as ſome ſtately Pallace, the ſeat or habitation of a great Monarch, to a ſmoaky and thatch'd Cottage the habitation of a Peaſant; they are as Gold to Braſs; *Et melius eſt pallens aurum quam fulgens aurichalcum*, a little of the paleſt and courſeſt Gold is farr better then much of the fineſt and brighteſt Braſs.

One Chriſtian's ſhare of *Eternal good things*, is farr better then what all the Kings and Potentates in the world, do injoy of the world: *Hi numeroſè aggrigant penes ſe denſiſſimum lutum*, as the Prophet *Habakkuk* ſpeakes chap. 2. 6. v. *Wo to him that increaſeth that which is not his: how long? and to him that ladeth himſelf with thick clay.* Theſe are laden with thick clay; *Illi aurum igni exploratum poſſident*; They are inriched with pure Gold: *Revel*, 3. 18. *v.* Their *Exchequer* may be full, but tis only the World's counterfeit coyn; the other have the true treaſure. Their Wardropes may be plentifully furniſhed, but tis only with glaſſy Pearl; the other injoy that precious Orient Pearl, which to purchaſe, the wiſe Merchant ſold all.

There is as much difference between *Temporal good things* and *Eternal good things* as there is between the light of a Candle and the light of the Sun when it ſhineth in its full brightneſs at mad-day: A Candle in a darknight makes a great ſhew, but the light thereof when

the Sun cometh, vaniſheth, and is nothing: Even ſuch are all thoſe things, that men now ſo much affect and labor ſo much for, if compared with what will indure to *Eternity*, the worth of them doth vaniſh and come to nothing.

What think you of thoſe new inveſtitures of the Soul after the Reſurrection: of thoſe royal endowments of glorified ſouls in Heaven, ſhining there like the glorious body of our Saviour upon Mount *Tabor*?

What think you of having our bodies to glitter in glory like thoſe ſpangles in the Firmament? of thoſe Sun-like bodies we ſhall have in Heaven? Of corruptions putting on incorruption, and mortality putting onimmortality?

What think you of the beatifical viſion? of beholding him who is inviſible in the preſence chamber of his glory? of the ſouls living for ever in the continual proſpect of the infinite beauty and Majeſty of God, in the moſt glorious and eternal ſanctuary of Heaven? of taking a full view of that All-glorious Deity whoſe very ſight gives bleſſedneſs to the beholder? of having the beams of our Creators heavenly glory to ſhine in our faces? of ſo ſeeing God as never more to look of him? of ſo enjoying him, that he ſhall for ever be all in all unto us? Of ſeeing the gloryof *Chriſt* which is the glory of glories?

What think you of the Golden City, beautified and irradiated with the unconceivable ſplendor of the glory of God, where Streets, Walls, gates and all is gold and Pearl, nay where Pearl is but as mire and dirt, and nothing worth? of walking through the ſtreets of *Paradiſe*, where Sorrow is never felt, complaint is never heard, matter of ſadneſs is never ſeen, evil ſucceſs is never feared; but inſtead thereof there is all good without any thing of evil, There is mirth without moan, joy without heavineſs, peace without perturbation,

bation, bleſſedneſs without miſery, light without darkneſs, abundance without want, eaſe without labor, eyes without tears, hearts without ſorrow, ſouls without ſin; a life that never endeth, and joy that never ceaſeth, for there is not the leaſt ſhadow of matter for tears, diſcontentments, griefs and uncomfortable paſſions to work on? What think you Chriſtians of all theſe things? are not the Pſalmiſt's words true when he ſays, Pſal. 87. 3. v. *Glorious things are ſpoken of thee thou City of God?*

What think you, Chriſtians, of a Crown of Glory? Of glittering thrones, of *Abraham's* boſom? of being admitted into the ſociety of God and *Chriſt*, and of Saints and Angels? of injoying the company of the antient *Patriarchs* and *Prophets?* of living with the holy *Apoſtles* and *Evangeliſts?* of belonging to the noble army of glorious *Martyrs* and *Confeſſors?* of being amongſt all thoſe eminent Saints whoſe holyneſs was by all Men magnified? of walking with all thoſe now in Heaven, in whom either nature or grace have eſpecially intereſted us?

What think you of dwelling for ever in the preſence of God: of lying in the boſom of his love? of being infolded in the everlaſting arms of his mercy? of being filled with all the fulneſs of God, then when God ſhall communicate himſelf beatifically to the uttermoſt, and ſhall manifeſt what a glorious God he is, and the ſouls of glorified ones find him to be a Sea of ſweetneſs and an Ocean of unſpeakable joys?

What think you of inhabiting in that *Eternal* Pallace of Heaven and bleſſedneſs, where God and his bleſſed Saints inhabit? when we ſhall be raiſed far above all the viſible Orbs, and ſtarry firmament? when we ſhall behold thoſe Starrs under our feet which now are over

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our heads? when we shall have all our spiritual sences feasted with unspeakable delights?

What think you of those treasures in Heaven more precious then Gold, Pearl, and Diamonds? If all the earth were of Gold, and all the Rivers there of the most precious Liquours, and all the Rocks of precious stones; who but would say here were a great treasure? Well, Christians, yet know that a treasure which exceeds Gold, as far as Gold does Dirt, precious liquours water, or precious stones pebles, is laid up for Believers in Heaven. *Bona vitæ æternæ, tam multa ut numerum, tam magna ut mensuran, tam prætiosa ut æstimationem omnen excedunt:* The good things of *Eternal* life are so many that they exceed number, so great that they exceed measure, so precious that they are above all estimation. One leaf of the Tree of Life being far better then all the fruits that grow in this world.

But why do I promise my self to set forth the Excellency and worth of *Eternal good things?* It was a good saying of *Seneca*, *Nusquam verecundiores esse debemus, quam cum de Deo agitur.* Modesty never becomes us better, then when we speak of God; It will hold as true of Heaven, for verily a Man may as well with a Coal paint out the Sun in all his splendor, as with his tongue express, or with his heart (though it were as deep as the Sea) conceive the Excellency and worth thereof, and if any tongues can utter it, or hearts conceive it, they must be the tongues and hearts of those that are translated already thither; and yet were an Angel from Heaven sent to set forth to us the excellency thereof, he would sooner want words then matter. What *Tully* said once concerning *Socrates* and desired his Readers concerning *L. Crassius*, that they would imagine greater things of them then they find written: So our high-

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eſt apprehenſions of *Eternal good things*, falls infinitely ſhort of the excellency thereof.

I deny not but that many things in this world are tranſcendent and raviſhing; but the beſt of them are no better then acceſſories to theſe principals, drops to theſe Oceans, glimps to theſe Suns, and dunghill-felicities to theſe *Eternal* Injoyments; The greateſt pomp and glory of Kings and Emperors is but duſt in compariſon of theſe things.

It will appear that *Eternal good things* are the beſt Good things.

1. *Becauſe only Eternal good things make thoſe who injoy them to be good.*

2. *Becauſe only Eternal good things will do us good then when other good things will do us no good.*

Now by making good theſe two things, that *Eternal good things* make men good in this world, as well as happy in another world; and alſo that *Eternal good things* will do men good and ſtand them in ſtead when other good things will neither do them good nor ſtand them in ſtead, I hope it will appear that *Eternal good things* are the beſt good things; for ſurely thoſe things may well be called the beſt things that make men good, and that do men good when nothing elſe in the world will do them good; I ſhall begin with the firſt,

1. It will appear that *Eternal good things* are the beſt good things, *Becauſe only Eternal good things make thoſe who do injoy them to be good:* They make men to be good here in this world, and happy hereafter in another world.

Even to be converſant about *Eternal good things*, is of great moment to the bettering of the Soul; for look what the object is, ſuch is the ſoul that is converſant about it; high and *Eternal* Objects lift up the ſoul to God

God and towards Heaven, and make the mind answerable unto them: *Eternal good things* are high Objects, and they will work in men conversant about them high minds, they will draw the mind upward and raise it from Earth to Heaven.

But too oft is it otherwise with Temporal things; Gold may make a man the richer, not the better; Honor may make a man the higher, not the happier: Says one of our own Land, God hath no worse servants in our land, then they that can live of their own Lands and care for nothing else; none are so ready and apt to neglect the thoughts and care of Religion and Heaven as those who have most upon earth, as being on every hand beset with temptations to sin and solicitations to forget God. That verily the more any man hath of *Temporal things*, the more cause he hath to pray, *Lord lead us not into temptation*;

I have to this purpose read it noted out of St. *Hierome*, that antiently there were two most notable Proverbs in prejudice of Rich Men; The first, That he who was very rich could not be a good man. The second, That he who was rich, had either been a bad man, or was the Heir of a bad man. Indeed two often Riches and Vice go together; And therefore our Saviour when he taught the *Beatitudes*; he gave the first of them to the Poor, Luk. 6. 20. v. *Blessed be the poor, for yours is the Kingdom of God*; And in laying down of the *Woes*, he gave the first of them to the rich, Luk. 6. 24. v. *But woe unto you that are rich, for ye received your consolation*; The first of the *Beatitudes* is given to the poor and needy; The first of the *woes* is given to the rich and such who abounded with the *Temporal good things* of the world. Riches proving two oft not only impediments to Vertue and Piety, but occasions to Sin; gotten for

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the most part they are by sin, and occasions they are often times afterwards of sin, and (without Repentance) consequently of *Eternal* Damnation.

It is an hard matter to have them and not to be hindred from Heaven by them, they being fuel to mens Lusts, lets to Prayer and blocks in the ways of Piety and Devotion many times. Matth. 19. 24. *It is easier for a Camel to go through the eye of a Needle, then for a Rich man to enter into the Kingdom of Heaven.* Here *Christ* alludes to a proverbial speech among the *Jews*, and it was this; When men did brag and boast they would do strange works, and great matters, their friends would jeer them with this, you can as soon bring a *Camel* through a Needles eye as do it. Now Christ in a solemn way useth this Proverb, (they knowing what he meant) that as it is a thing not easie to bring a *Camel* through a Needles eye, so it is a thing not easie neither to bring a Rich man to the kingdom of Glory.

How many have had them, but they got no good by them, they do rather poyson them then profit them. What kept the Young man from following of *Christ* in the same Chapter? Great possessions. *Christ* tells him at the 21. v. *If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in Heaven: and come and follow me:* but (at the 22. v.) *When the young man heard that saying, he went away sorrowful: for he had great possessions.* When *Christ* (that spake as never Man did) perswaded him to sell all & come again then to follow him: He was so far from obeying *Christ*, that without any civility or good manners tendred unto *Christ* his Master, he rudely and unthankfully departs from *Christ*, neither love to *Christ* nor desire of *Eternal* life could prevail with him to stay with *Christ* any longer; he was loath to part with his great

great Poſſeſſions, that if Heaven and *Eternal* life be to be had upon no other tearms, *Chriſt* may keep his Heaven to himſelf; He will have none, he will keep his poſſeſſions upon earth, for all poſſeſſing of *Eternal* life. How good had it been for this young man that he had never been a Rich man?

How many do we ſee in the world injoying a Confluence of temporal good things to kick againſt God: Hence that Caution Deut. 6. 10, 11, 12, v. *And it ſhall be when the Lord thy God ſhall have brought thee into the Land which he ſware unto thy Fathers, to* Abraham, *to* Iſaac, *and to* Jacob *to give thee, great and goodly Cities which thou buildeſt not, And houſes full of all good things, which thou filleſt not, and wells digged, which thou diggeſt not, Vinyards and Olive-trees, which thou planteſt not when thou ſhalt have eaten And be full, Then beware leaſt thou forget the Lord thy God which brought thee out of the Land of* Egypt, *from the houſe of Bondage.* And indeed ſo it fell out at the 32. *Deut.* 15. But *Jeſurun* waxed fat and kicked: ---------nay more, *then he forſook God which made him, and lightly eſteemed the Rock of his ſalvation*; His heart was exalted againſt God; though he had in his poſſeſſion Houſes full of good things, yet for want of having his heart filled with Goodneſs, he kicked againſt God; like the young *Mulet*, when it hath ſucked, turns up his heels and kicks at the Damm. Nay that is not all, for he runs from God; like the fed Hawk that forgets his Maſter.

There are but few *Jehoſaphats* in the world, ſome I hope there are that do imitate ſo good a Man; It is ſaid of him, 2 Chron. 17. 5, 6. *That he had riches and honor in abundance, and his heart was lift up in the ways of the Lord*; in the ways of God's commands,

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to do such things as God required and that were pleasing and acceptable unto God. The higher God had raised *Jehoshaphat* in his Estate, the lower he kept his Heart in a way of obedience to the God of his Estate; the more God had enriched *Jehoshaphat*, the more *Jehoshaphat* set himself to obey God; what God had given him became as Oyl to the wheels of his obedience, and made him more fit and willing for service.

But alas! it oft-times proves otherwise with very many that injoy much of these *Temporal good things*, that they have had cause to curse the time that ever they had an Estate, that ever they had abundance of the good things of this life, they have found them as enchantments to draw away their hearts from God, and as Trumpets sounding a Retreat, and calling them off from the pursuance of Religion; these things are as great weights upon the backs of thousands, hindering them from ascending up *the hill of God.*

Solomon's Wealth did him more hurt then his Wisdom did him good, it was his fulness and abundance that drew out his spirits and dissolved them and brought him to such a low ebb in Spirituals, that it remains a question with some, *Whether he ever recovered it to his dying day.* What a sad story was that of *Pius Quintus*; When I was in a low condition (said he) I had some comfortable hopes of my salvation, but when I came to be a Cardinal, I greatly doubted of it, but since I came to the Popedom, I have no hope at all. For as it is the misery of the poor to be neglected of men, so it is the misery of the rich to neglect God, and too oft to neglect the worship and service of God; *Rare fumant falicibus aræ*, the Altars of the Rich seldom smoak.

But herein now lyeth the excellency of *Eternal good things* above the best of *Temporal good things*, that as these

these are often found to do hurt to the Owners, so the other good things make the owners thereof to be good; not only make them happy in another life; but they make them good here, that they may be happy hereafter. And this will appear by laying down some instances of *Eternal good things* that may be had in this life, all which have in them this Excellent property, to make those who have them to be Good.

I shall Instance in these five Particulars.

1. *In Grace.*

2. *In God, who is the God of all grace*, 1 Pet. 5. 10. v.

3. *In Jesus Christ, who is the author and giver of Grace.*

4. *In the Spirit, who is called the Spirit of Grace*, Heb. 10. 29.

5. *In a good Conscience consequent of Grace.*

Such things as these cannot but make that man a good Man who injoys them; surely he must needs be a good man that hath his heart established with *Grace*, Heb. 13. 9. That is sanctified by God the Father, who is the *God of all grace*, *Jude* 1. That is purged from his sins, by *Jesus Christ* who is the author and giver of Grace, *Rev.* 1. 15. v. That like *Barnabas* is full of the holy Ghost. *Act.* 11. 24. v. And in whom is found a *good Conscience* (the consequent of grace) *purged from dead works to serve the living* God; Heb. 9. 14.

These are the true Riches, *Luk.* 16. 11. *v.* which cannot stand with Reprobation.

1. The first Instance is that of *Grace*, this is the curious enamel and embroidery of the Soul, making Christ's Spouse all glorious within, and it is the true Philosophers Stone, this turns all into gold, and makes a man like *Caleb of another spirit.*

Grace

Grace may well be reckoned amongst the good things that are of enduring nature. *Temporal things* are but *momentanea*, but for a season, but *Grace* hath *Eternity* stampt upon it; It is called *durable Riches*, Prov. 8. 10. v. other good things take wings and fly from us, *Grace* takes wings and flyes with us to Heaven. Glory with God will be *Eternal*, and so is *Grace* from God *Eternal*. *Grace* and glory differ very little, *Grace* is glory in the bud, and glory is grace at the full; *Grace* is glory in the seed, and Glory is grace in the flower. *Grace* is that glory the Saints have in this life which is Militant, and Glory is *Grace* to be had in that life which is Triumphant.

Grace is a blossom of *Eternity*, and will last to *Eternity*, as being the foundation on which the Superstructure of glory which is *Eternal*, is laid; called therefore *Unctio manence, the anointing that abides*, 1 John 2. 27. v. *Grace* is therefore compared to a river of the water of life, John 7. 38. *He that believeth on me as the Scripture hath said, out of his belly shall flow Rivers of living Water*; now this is spoken of the Spirit as appears by the following verse; the 39. v. clears it that Christ spoke *de donis spiritus sancti*; This river can never be dryed up for the spirit of God is the spring that feeds it. A Christian may lose his estate though never so great, yea he may lose his life, but he cannot lose his *Grace*; Enemies may plunder him of his money and plate, but not of the Pearl of *Grace*, for that is locked up in the Cabinet of the heart. *Grace* is in the number of those riches that *Lewis* of *Bavyer*, Emperour of *Germany* spoke of, when he said, *Hujusmodi comparanda sunt opes, quæ cum naufragio simul enatent*: Such goods are worth getting and owning, as will not sink or wash away, if a Shipwreck happen, but will swim with us to the Shore.

Now *Grace* that is of such a lasting nature, is no flower that grows in Nature's garden but is a slip taken off from the Tree of Life in the heavenly Paradice and planted by the spirit of God in the Soul; And where ever *Grace* is it makes a great change, it makes those men good that were bad, it makes those holy that were most unholy. Man by the Fall was rendred most Deformed and much Degenerated from his primitive Innocency; he that had seen *Adam* in *Paradise*, and afterwards met him in the vast fields, would not have known him to be the same man: and in this defaced and deformed Image did he beget his Postery, how unlike are they to *Adam* in the state of innocency before the Fall? how vile? how wicked? and yet *Grace* changes the very worst, *Grace* hath changed such as have been the most hopeless, men upon whom spiritual Physitians for a great while have lost all their labor.

You have mentioned a most admirable and wonderful change made by converting *Grace*, in that 1 Cor. 6. 11. v. *And such were some of you; but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the spirit of our God.* In the 9. and 10. v. the Apostle had made mention of Beasts and Monsters rather then of Men endued with reason; and says he in the 11. v. *Such were some of you*; these *Corinthians* it seems were very bad, for the Apostle, setting forth their badness, speaks in the Neuter Gender, ταῦτα, not τουτοὶ, not such persons, but such sins, demonstrating their wickedness, they were not so much *peccatores* as *ipsa peccata*, sins as the very sins themselves. Yet behold they are changed by the power of Grace; *But ye are washed, &c.* Here God raised up children unto *Abraham out of stones*, and caused a company of *Black-moores* to have their skins made

made white. Here God took crooked trees and made them pillars in his Temple, unpoliſhed ſtones, and by *Grace* poliſhed them for his building.

So caſt your eyes upon St. *Paul*, and ſee what he was before *Grace* came unto him; he tells you himſelf, 1. Tim. 1. 13. v. *Who was before a blaſphemer, and a perſecutor, and injurious*, i. e. to the Church and people of *Chriſt*, he was *exceedingly mad againſt them* and *perſecuted them even to ſtrange Cities*; but what a good man was *Paul* afterwards.

Sin hath made the nature of man which in the time of innocency was holy to become unholy; it hath changed *Righteouſneſs into Hemlock and Wormwood*, as *Amos* ſpeaks of *Iſrael*, *Amos* 6. 12. *v.* that was a wicked change; but *Grace* turned *Hemlock into righteouſneſs*. When the hand of God was out againſt the Church for her ſins, and afflicted her ſore, *Jeremy* complains *Lam.* 4. That her Gold was become Droſs, and her Wine water. This was a change from good to bad, but *Grace* works a quite contrary change, it makes droſs to become gold, and water wine: This is a change from bad to good.

Though Sin be an impure Iſſue, a befilthying thing, 2. *Cor.* 1. yet grace cleanſeth the heart: Grace is therefore called the waſhing of Regeneration. Titus 3. 5. v. *Not by works of righteouſneſs which we have done, but according to his mercy he ſaved us, by the waſhing of Regeneration and renewing of the holy Ghoſt*; *Grace* cleanſeth out thoſe *Leopard* ſpots that are in the Soul; *Grace* beautifies and adornes the Soul; a Soul beautified with grace, is like a room richly hung with *Arras* or *Tapeſtry*, or the Firmament beſpangled with glittering Starrs.

This then is the firſt particular, ſhewing that *Eter-*

nal good things are the best of good things, because they make those good who injoy them; to be rich in *grace* is of greater consequence then to be rich in gold. When *Cyrus* had given *Artabazus* a Cup of gold, and *Chrysantas* but a kiss, in token of special favor; *Artabazus* complained that the Cup he gave him was not so good gold as the Kiss he gave *Chrysantas*; it holds here, that the greatest and best of temporal things are not so good gold as *Grace*; Gold though it may make a man the richer, yet it cannot make a man the better; let the gold be never so good it cannot make the owner good; Those then to whom God gives *Grace*, they may truely say; *Their grace is better gold then the world affords.*

2. The second Instance is that of God, the thrice-glorious *Jehovah*, blessed for evermore, who is the God of all *Grace*, and the most soveraign only and chiefest good; he is *Summum verum*, *summum pulchrum & summum bonum*; The chiefest truth, the chiefest beauty and chiefest good; who Himself is more then a world of worlds, filling Heaven and Earth with the Majesty of his glory, having before his all-glorious Throne, innumerable hosts of powerful and glorious Spirits, in comparison of whom, the *All* here below is nothing; God brings it in himself as an argument of his own greatness, *Isay* 40.15.*v.That all the Nations of the earth are as a drop of a bucket, and as a dust of the ballance to him.* He it is who is the only satisfying and everlasting portion of his people; and the apprehension of such a portion, as God is, will solace and refresh those that have him. See *David's* words Psal.16. 5, 6. *The Lord is the portion of mine Inheritance* (saith he) *the lines are fallen unto me in pleasant places, yea, I have a goodly heritage:* He alludes to the manner of dividing the Land of *Canaan*

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to the children of *Israel*, which was done by line; upon this account also *Jacob* said, *I have enough* *Gen.* 33. 11. *v.* Or, I have all.

And this God is an *Eternal* God, he whose life is *Eternity* must needs be *Eternal*: *Æternitas enim Dei solummodo naturæ substantialiter in est*; says one, Eternity is substantially only in the name of God. When God would make his Name known to *Moses*, he tells him what is his name, *I Am that I am*, by which name God hath made himself known according to his *Eternal* Essence, whereby he is discerned from all other things which are in Heaven, or the Earth, or elsewhere. *Exod.* 13. 14. To which that of the Psalmist doth well agree, *Before the Mountains were brought forth, or ever the earth and the world were made, thou art God from everlasting to everlasting*, Psal. 90. 2. And of all beings God is the most excellent, all beings else falling infinitely short of God himself, whose perfections are infinite and without limit; all the perfections whatsoever that are found in Creatures are more eminently contained in our great *All*, our *All-mighty*, *All-lovely*, *All-glorious* God. In him is enough to make him the desire of all hearts, and the accomplishment of all hopes and wishes; *Nihil potest quietare hominis voluntatem nisi solus Deus*; says one; Nothing but God can satisfy the Soul; Were the whole earth turned into a Globe of gold, it would not fill the heart, it would still cry *Give, Give.* Only God fills and satisfies those who have him The souls of men, are like *Noah's* Dove; Wicked mens souls are like the Dove out of the *Ark*, they are in a constant motion ever restless, seeking for some satisfaction for themselves, but find none; but pious souls injoying an *Eternal* God, are like the Dove returned to the *Ark* when they take up their rest in God.

God is *totus*, *totus desiderabilis*, wholly amiable, every whit of him to be desired; Where may we find such a man? says *Pharoah* of *Joseph*, implying that such another would hardly be found, *Gen.* 41. 38. so may I say, Christian, where wilt thou find out such a God, as God is? *Multi sacerdotes & pauci Sacerdotes*, *Multi in nomine & pauci in opere*; said one of the Antients; So many good things are presented unto the Soul, but none are so desirable to the Soul as God is; his Manifestations are a *Paradise*; his Communications a very heaven in the hearts of all that injoy him. If there be any object of Delight either in Heaven or Earth it is God, who is more radiant and shining then all light, more fair then all beauty, more sweet then all pleasure and infinitely farr more excellent, then either words can express, or mind deliver.

The *Spaniards* say of *Aquinas*; that he that knows not him, knows not any thing, but he that knows him knows all things; He that possesseth God possesseth all things that may make him happy, but he that hath no interest in God possesseth nothing that can make him happy. *Ipse unus erit tibi omnia*, *quia in ipso uno bono bona sunt omnia*, In God all goodness is summed up, and wraped up together; Happy soul that can say, *My God*, *and my All*, *the God of my heart*, *my portion and my Inheritance to all Eternity!*

But the world methinks is like some great Kings court wherein are both great Statesment and young children, the children are very much taken with pictures, they delight to feed their eyes and fancies with gildings, paintings, hangings and such fine things; but the wise and grave Statesmen pass by these, their business is with the King; I compare the greatest part of men to these young children, these are wholly taken up with what they

they judg gaudy and outwardly fine, but there are others like the wise and grave Statesmen, whose eyes, desires, and ways, are unto, and wholly set upon *God*; And indeed no wonder if those that know the worth of *God* have their hearts set to have *God* for their *God*, for to injoy one *God* is far better then to injoy many worlds. When *Charles* the fifth Emperour in a challenge to *Francis* the first King of *France* commanded his Herald to proclaim him with all his Titles, styling him Emperour of *Germany*, King of *Castile*, *Aragon*, *Naples*, *Sicily*, *&c.* *Francis* commanded his Herald to call him so often King of *France*, as the other had Titles by all his Countries, intimating that *France* alone was more worth then all the Countries which the other had. So when men of the world bragg of their honors, livings, and great Lordships; He that can say, *God* is his *God*, that *God* is his Portion, he may oppose this one *God* to all Dignities and Possessions whatsoever; for when a man hath *God* he hath all; *God* is blessedness it self, he is a good in whom there is no evil.

But this is not all, for he who thus injoys *God* is made good; *God* being the source, the spring, the fountain and original of all that good which is in the Creature; from him comes all that good any of his have received, as the beams from the Sun or water from the Fountain; and from him comes all that good any one can expect hereafter.

God is good and he does good; so he is good and makes all those, who have him for their *God* in Covenant with them, *Good*. They who injoy *God* in heaven are made glorious, those upon earth that have *God* for their *God* are made gracious. *God* is an holy *God*, and those upon whom he bestows himself in a special manner, he makes them holy, he stamps his Image upon

upon them, he conveys his bleſſed Spirit into them, to ſanctify their natures, to purg ſin out of their hearts; he makes them partakers of the divine nature; and in due time, cleanſes them from all filthineſs of the fleſh and ſpirit; he puts upon them the new man, which after God is created in righteouſneſs and true holyneſs.

Admirable have been the works of God towards even thoſe that never had him for their God in Covenant, unto what great promotion have ſome ſuch been advanced; *Iphicrates*, that brave *Athenian* was but the Son of a Coblar. *Eumenes* one of *Alexander's* beſt Captains, but the Son of a Carter. *Agathocles* King of *Scicily*, was but the Son of a Potter; *Abdolominus* a poor Gardener, and yet became to be King in *Sidon*. Thus God ſometimes *raiſes the poor out of the duſt, and lifteth up the beggar from the dunghill to ſet them among Princes, and to make them to inherit the throne of Glory*, 1 Sam. 2. 7, 8. v. *The Lord maketh poor, and maketh rich: he bringeth low, and lifteth up: He raiſeth up the poor out of the duſt, and lifteth up the beggar from the dunghil, to ſet them among Princes and to make them inherit the throne of Glory*; So true is that of the Pſalmiſt, Pſal. 75. 6, 7. v. *For promotion cometh not from the Eaſt, nor from the Weſt, nor from the South. But God is the Judg: he putteth down one, and ſetteth up another.*

But in the work of Sanctification and Holyneſs, he does a greater work then all this, there he makes Grapes to grow upon thornes, and Figgs upon thiſtles, he turns the worſt weeds into ſweet and beautiful flowers; Out of the moſt crooked pieces in the timber he makes a glorious Building; Of ſtones he raiſes up children unto *Abraham*, turns Gall into Honey, Darkneſs into Light, Wolves into Lambs, barren Wilderneſſes into pleaſant Gardens. How

How should this make us to shut our eyes to all Creatures as if they were not, and look wholly to *God*, and there make our desires and labors to terminate as having nothing further to labor, and as desiring no other portion. When the Sun shines to us, though there be never a Starr, is it not day? do we not call it so? Again when all the Starrs shine and the Sun is set, is it not night? Thus it is to those that have an injoyment of *God* though they have him alone, nothing besides him for their portion, yet as he makes them good, so he alone is sufficient to make them happy.

This is that very thing which hath made those, who have known the truth of this very thing, to be restless in their souls until they have centered themselves in God and the injoyment of *God*. All creatures (say Philosophers) desire their Center, and do no where rest but in their proper places; The spark of fire tenders upwards; stones they move downwards; The floods and all waters have many turnings and windings, but they never cease until they come into the Sea, that common receptacle of all waters; So the soul of man hath its Center, which is *God*; it never rests until it be there, and when it injoys *God*, it would never be removed. *Fecisti nos, Domine, propter te, & inquietum est cor nostrum, donec perveniat ad te*, says holy St. *Augustine*, Lord thou hast made us for thy self, and our hearts are unquiet until they be with thee, for indeed the Creature is not capable of an higher blessedness then to have *God* for his *God*; in *God* is to be found enough, in *God* are to be found such things as will fit all times all occasions of soul and body fully.

3. The third Instance is that of *Jesus Christ* the Eternal Son of *God* and heir of the King of glory, who in time became Man for his Elect; who is the fountain

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and foundation of all our Bliss in this world and the world to come. Verily the *Lord Jesus Christ* is the whole of Man's happiness, he is the *Jacobs* Ladder by whom *God* descendeth unto man and man ascendeth unto *God*. Nothing can make that man miserable who hath *Christ* for his possession: for the life and liberty, the peace and safety, the wealth and glory, the present and future happiness of a Christian are treasured up in him. The *Lord Jesus Christ* is richly worth the laboring for; when as all things without him are worth nothing, they are in comparison of *Christ* but *as a drop of a Bucket, and as the small dust of the ballance*; they are in comparison of *Christ* who is a pearl of choisest Worth, but as base and vile. He does very shamefully abuse *Christ* that prefers and esteems any thing above *Christ*, that makes not all things to vail and stoop to *Christ*.

The fulness of the world without *Jesus Christ* is but a dry bone without marrow, a shell without a kernel, an empty pit without water, a casket without a jewel, and as a barren tree without fruit. It is not the having an abundance of riches and temporal good things in the house, but the having of *Christ* in the heart that will make the possessor contented and happy. He that looks for either contentation in, or happyness from any thing but *Christ*, seeks for water to quench his thirst in a broken Cistern. As he said of *Plato*, *Unius Platonis calculum inter mille*, the approbation of *Plato*, alone was instead of a thousand; so the injoyment of *Christ* alone is instead of a thousand other things, Prov. 8. 11. v. *For Wisdom is better then Rubies, and all the things that can be desired, are not to be compared unto it.* And doubtless *Christ* is the *wisd m* there spoken of; in whom there is a confluence of all blessedness and happyness; he

he that hath *Christ*, he is rich, he is full, he hath all, he is τὰ πάντα καὶ ἐν πᾶσι, *All in All.* In him there are *unsearchable riches*, Ephe. 3. 1. v. The *Spanish* Embassador coming to see the Treasury of St. *Mark* (in *Venice*) which is cryed up so through all the world, fell a groping to find whether it had any bottom, and being asked why he did so, answered, In this amongst other things, my great Master's Treasure differs from yours, in that his hath no bottom, as I find yours to have; alluding to the Mines in *Mexico* and *Potosy*; but what are the *Spanish* Treasures to the unsearchable treasures that are in *Christ*; He is such a golden *Mine* of all good things, that all the Saints and Angels can never digg to the bottom.

This hath made those that have in some measure known the worth of *Christ* to account him *precious*, 1 Pet. 2. 7. v. *Unto you therefore which believe he is precious* above all the things of the world; *As the chiefest amongst ten thousand*, Cant. 5. 10. v. It hath made them esteem of *Christ* above all things. St. *Paul's* sublime spirit *counted all things but loss for the excellency of Christ*; yea he counted them but *dung* σκύβαλα, dogs meat, ἵνα Χριστὸν κερδήσω, *that he might win or gain Christ* and be satisfied with a larger portion of his fulness.

Let burning, hanging, all the torments of Hell befall me, *Tantummodo ut Jesum nanciscar*, so that I may get my Jesus, said *Ignatius*. *Christ* to him was more dear then his temporal life. *Jesus Christ* was the Paradise wherein he delighted, and the foundation in whom his Soul found all satisfaction.

Lambert at the Stake cryed out, *None but Christ*; *none but Christ*; lifting up at the same time such hands as he had, and his fingers ends flaming.

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It was the saying of Holy *Bernard*, Lord Jesus I love thee, *Plus quam mea, meos, me*; that is, more then all my *goods*, then all my *friends*, *wife* or *Children*; yea, then my *own self*. To him all riches were but poverty in comparison of that treasure he found in *Jesus Christ*; all his friends and relations but dumb idols in comparison of *Christ*; Himself to be nothing in comparison of *Christ*; nothing was so sweet and dear unto him as *Christ*.

It is storied of *Hormisda* a Noble man in the King of *Persia* his Court, because he would not deny *Christ*, he was put into ragged cloaths, deprived of his honors, and set to keep Camels; after a long time, the King seeing him in that base condition he was, and remembring his former fortunes, he pitied him, and caused him to be brought into the Pallace, and to be cloathed again like a Noble man, and then the King persuades him to deny *Christ*, he presently rends his Silken cloaths, and says, *If for these things you think to have me to deny my Faith take them again*, and so with scorn was cast out.

This hath made those who have wanted *Christ*, to long as sore for *Christ*, as *David* did for the waters of the Well of *Bethlehem*; Oh for a blessed armful of the Babe of *Bethlehem*, such a one as *Simeon* once had. It hath made them cry out, Give me Christ or else I dye. All things to them have been of no value in comparison of *Christ*; they must have *Christ* whatever it cost them.

Certainly did Christians in these days thus esteem of *Christ*, *Christ* would have more room in their hearts. Tis said when *Tiberius* was Emperour, that *Germanicus* raigned in the *Romans* hearts, *Tiberius* only in their Provinces; So will it be with all that prize *Christ*. Though God have given them leave to have the world

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in their hands, yet *Christ* only shall reign in their hearts; they will take him to be the top of all their felicity and happyness. *Christ* shall be to them in respect of all things else, as the *Aple Tree* among the trees of the Wood, as the Sun among the gloe-worms, as the Jewel among droſs.

Well may we reckon *Jesus Christ* amongſt the chiefeſt of *Eternal good things*, called therefore the *Everlasting Father*, Isay 9. 6. v. *He is One Eternal God with the Father and with the Holy Ghost*; read these following places. John 10. 30. v. *I and the Father are one.* John 1. 1, 2, 3. v. *In the beginning was the Word, and the word was with God, and the word was God. The same was in the begining with God. All things were made by him; and without him was not any thing made that was made.* As God he did preexiſt in the form of God, not only before his *Incarnation*, but before the whole *Creation:* before *Abraham* was born he was, *Joh.* 8. 58. *v.* Before any creatures were, he had an exiſtence; *Jesus Christ* was so before all Creatures, that all creatures were made by him; Col. 1. 16. v. *For by him were all things created that are in Heaven, and that are in earth, visible and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers: all things were created by him and for him:* Pro. 8. 23. v. *I was set up from everlasting, from the beginning, or ever the earth was.* And as he was before the world began, so will he be after the world shall have an end: As he was before all *Temporal* things, so is he not to be out-lived by any *Eternal things* whatsoever. As he was begotten of his Father before all worlds, so will he be the same when there shall be no world, when there shall be no Earth nor Heavens. Psal. 102. 26, 27. v. *Of old hast thou laid the foundation of the earth, and the heavens are*

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the work of thy hands. They ſhall periſh but thou ſhalt endure, yea all of them ſhall wax old like a garment: as a veſture ſhalt thou change them, and they ſhall be changed: But thou art the ſame and thy years ſhall have no end. St. *Paul* aſſures us that he it is *who is over all, God bleſſed for ever*, Rom. 9. 5. v. *Jeſus Chriſt* is *the ſame yeſterday and to day and for ever.* *Chriſt* is the ſame aforetime, in time, and after time, he is unchangeable in his Eſſence, always the ſame. Revel. 1. 8. v. *I am Alpha and Omega, the beginning and the ending, ſaith the Lord, which is and which was, and which is to come!* The phraſe is known to be taken from the Greek letters, whereof *Alpha* is the firſt, and *Omega* the laſt letter of the Greek Alphabet; The firſt and laſt letters are a deſcription of *Jeſus Chriſt*, who was before all, and will be after all, and altogether unchangeable in himſelf. When friends dye, when eſtates are gone, yet *Jeſus Chriſt* will remain and be a never failing ſpring and fountain of all bleſſings and goodneſs.

And *Jeſus Chriſt* doth make all them *good* who do injoy him; All men by nature are empty of all ſpiritual *good*, but *Chriſt* is as a fountain filling them therewith that poſſeſs him. All men by nature are dead in ſins and treſpaſſes; it is true of all men what the Apoſtle ſaith of the wanton Widdow, 1 Tim. 5. 6. v. *She that liveth in pleaſure, is dead while ſhe liveth.* As *Pamphilus* in *Terence* ſaith the like of a light Huſwife, *Sane hercle homo voluptati obſequens fuit dum vixit.* St. *Paul's* Greek (as one noteth) cannot well be rendred but by *Terences* Latin, and *Terences* Latin cannot well be put into other Greek; Here is the true condition of men before they are intereſted in *Chriſt*, they are all as ſo many dead men; they are but walking Sepulchers, their bodies living Coffings carrying about in them dead ſouls,

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they are all of them ſpiritually dead, they are living ghoſts; thoſe men who be already in their graves are not more devoid of natural life then theſe are of ſpiritual life, they are like *Ezekiel*'s dead bones until *Jeſus Chriſt* breath life into them; until *Jeſus Chriſt* ſpeak to them as once he did to *Lazarus*, Come out of the Grave and live, they are ſtark dead. Look what a branch is without a root, or a body without a Soul, ſuch is every man without *Jeſus Chriſt*; he is but a withered branch or dead carcaſs; *Dead, twice dead and pluckt up by the roots*, ſpiritually dead whilſt corporally alive, altogether alienated from the life of God whilſt they injoy the life of Men. There is the life of the body, and this life they have, but there is the life of the Soul and that life they have not. We hear of many children born dead, its true in this ſence, all men are born dead men, there is not a man born a member of the new *Adam*, but every man is born a member of the old *Adam*, and therefore in a ſpiritual ſence they muſt needs be born dead men, though otherwiſe endued with a natural life. For if the root be dead, as the old *Adam* is, all the branches, that riſe from that root muſt needs be dead alſo. *In Adam all dyed*, ſaith the Apoſtle, 1 Cor. 15. 22. *v.* *Adam* was the common root of Mankind, all Mankind was in him *Tamquam in radice*, as ſo many Branches in the root, and ſo conſequently *Adam* dying, all Mankind dye in him and with him, and in this dead condition they all do remain until they do injoy an intereſt in and union with *Jeſus Chriſt the laſt Adam*, who *was made a quickning ſpirit*, 1 Cor. 15. 45. v. he being the fountain and author both of a ſpiritual and eternal life to all Believers. And therefore ſaith St. *John*, John 5. 12. v. *He that hath the Son hath life, and he that hath not the Son hath not life.* And the Apoſtle St. *Paul* calleth him *Our*

life,

life, because none live the life of *Grace* but those who partake of *Jesus Christ*, it is he in whom and by whom they do live; Col. 3. 4. v. *When Christ who is our life shall appear, then shall ye also appear with him in glory.* Hence saith *Wisdom*, that is *Christ*, Pro. 8. 35. v. *Who so findeth me, findeth life.* Not a Soul wanting *Jesus Christ* but he wanteth life, and also in him there dwelleth no *good thing*, Rom. 7. 18. v. Neither saith nor any other saving grace dwelleth in such a one, but he is as full of all kind of evil, as *Baal's* house of Idolatry, as the Sluggard's field of thorns and bryars, or as *Pharisees* sepulchers of dead mens bones; such a man's Soul is a very sink of uncleanness and naughtiness. But as when a man is made a partaker of *Christ*, *he is a new creature, old things are past away, behold, all things are become new*, 2 Cor. 5. 17. v. So he is also a *Good* Man, bad things are passed away, and all things are become *good*: he is become a *good* man and hath his heart filled with the good treasure of saving *Grace*. Such another as *Joseph of Arimathea* who was *a good man and a just*, Luke 23. 50. v. Such another as *Barnabas* was, a *Good man and full of the Holy Ghost*, Act. 11. 24. v.

When *Christ* came into the Temple *John* 2. 5. v. he purged his Father's house; he overturned the money tables, he drove out the buyers and sellers. So when *Christ* cometh into any man and taketh up his holy habitation in the heart, he throws down every sin, he drives out every corruption and carnal lust, he purges out every evil thing and maketh the heart *good*. The heart of man by nature is a very den of Thieves, a pallace of Pride, a slaughter-house of Malice, a brothel-house of uncleanness, a raging sea of Sin, a little hell of black and blasphemous Imaginations and swarming with all manner

ner of noysom lusts; but the Lord *Jesus Christ* rids the heart hereof and makes it holy; Himself is called *that holy thing*, Luk. 1. 35. v. *Therefore that holy thing, which shall be born of thee, shall be called the Son of God*, Τὸ ἅγιον, *That holy thing*, it is put in the Neuter gender, Emphatically shewing that he hath not the least spot of sin in him, but is every way holy, typified therein by the high Priest under the Law, who had this written upon him, Holyness to the Lord; but Jesus Christ is not only ἅγιος, holy, but he is also ἁγιάζων, He that sanctifieth and maketh us holy by his blood, cleansing us from all filthy abominations.

4. The fourth Instance is that of the Spirit, who is called the Spirit of Grace, and is of the same essence and consubstantial with the Father, and the Son, and in all respects co-equal and co-eternal, called therefore *the Eternal Spirit*, Heb. 9. 14. *How much more shall the blood of Christ, who through the Eternal Spirit offered himself without spot to God; purge your Conscience from dead works to serve the living God.* The holy Ghost in Scripture is expressly called God, Act. 5. 3, 4, v. *Peter* reproving *Ananias* for lying to the holy Ghost, saith, *Thou hast not lyed unto Man, but unto God.* And St. *Paul* proves that our bodies are the Temple of the living God, 2 Cor. 6. 16. v. *Because of the holy Ghost which dwelleth in us.* 1 Cor. 6. 19. v. *Know ye not that your body is the Temple of the holy Ghost which is in you?* He that in one place is called the *holy Ghost*, in the other place is called the *living God.* And whosoever will be saved is taught in St. *Athanasius* his Creed to believe thus; *That the Godhead of the Father, of the Son, and of the holy Ghost is all one: the Glory equal, the Majesty co-eternal:* And again, *Such as the Father is, such is the Son, and such is the holy*

I Ghost.

Ghoſt: And again; *The Father Eternal, the Son Eternal, and the holy Ghoſt Eternal. And yet they are not three Eternals, but one Eternal.* And Eternally bleſſed is that man who hath gotten this Eternal ſpirit of the living God into his heart, for whereſoever the ſpirit of God comes it is not idle; We read Matth. 8. 7. v. how Chriſt ſaith to the *Centurion, When I come I will heal thy ſervant*; I will not meerly come to ſee him and viſit him, *but when I come I will heal him:* So when the *holy Ghoſt* doth come into a man, he will not be idle and do nothing, but he will heal the Soul, ſanctify the heart, and purge corrupted nature in ſome meaſure. Holyneſs is the natural product of the ſpirit, by its powerful influence and breathings it raiſes poor dead Souls out of the grave of ſin, frames them unto a ſpiritual and divine conformity unto *Chriſt*, ſubdues the rebellion of evil hearts and makes the ſinner to become another man by a ſpiritual *Metamorphoſis.* This is that work which is aſcribed to the *holy Ghoſt*, 1 Pet. 1, 2, v. *Elect according to the foreknowledg of God the Father, through ſanctification of the ſpirit unto obedience; and ſprinkling of the blood of Jeſus:* Here is held forth the concurrence of the whole *Trinity* in the ſalvation of man; The *Father* electing us, the *holy Ghoſt* ſanctifying us, *Jeſus Chriſt* ſhedding his blood for us. Hence it is that our Saviour calleth it the *holy Spirit*, Luk. 11. 13. v. *If ye, being evil, know how to give good gifts to your children: how much more ſhall your heavenly Father give the holy Spirit to them that ask him? Sanctus dicitur, quia ſanctificat*, He calleth him the holy Spirit, which is to ſanctify, or make holy the hearts of men. St. *Paul* therefore calleth it *the ſpirit of holyneſs*, Rom. 1. 4. v. And tells the *Corinthians* they were ſanctified hereby, 1 Cor. 6. 11. v.

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And again thus he doth speak to the *Thessalonians*, *God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the Truth.* The spirit is principal in stamping the Image of God upon the heart, and sanctifying the soul by Grace here, that he may exalt us to Eternal glory in heaven hereafter.

Hence we have all our graces and gifts, *Grace* whereby we are sanctified, whereby the rebellion of our will is subdued and the uncleanness of our affections purified and we thereby qualified and enable to serve God: Hence we have not only our *Graces* but all our *gifts* to qualify and inable us in our several places and relations to edify one another; 1 Cor. 12. 7. v. *The manifestation of the spirit is given to every man to profit withal.* The gifts of *the holy Ghost* are given for the common good of all the Church, to which only end all ought to be referred. *Non nobis nati sumus*; we are neither born nor born again for our selves. By the former we are made *good Christians*, and by the latter we are made *profitable Christians.*

Hence also it is that we read of *the renewing of the Spirit*, Titus 3. 5. v. for upon whom the spirit is bestowed it changes such from earthly to heavenly, from the Image of *Adam* to the image of *Christ*. Every man by nature in respect of any divine or spiritual good, hath a very heart of stone. It was the *Poets* fiction that Men were made of Stones, *Inde genus durum sumus*; to be sure there is this spiritual Stone in the hearts of men, all Mankind naturally are all hard, tough, rugged and untractable people; Insomuch that where any are sanctified by the spirit, there children are raised up to *Abraham out of stones*, there water is made to gush out of a rock, there dry bones are caused to gather together and made to live, and such a gracious quality

of ſoftneſs is wrought by the ſpirit, that it melts before God, becomes willing and obedient to all commanded duties, and cries out with St. *Paul*, *Lord what wilt thou have me to do*; he is willing to do any thing and pliable to any thing that God commands him. Ezek. 36. 26. 27. v. *And I will put my Spirit within you, and cauſe you to walk in my ſtatutes, and ye ſhall keep my Judgments and do them*; Such a willing obedience is wrought by the ſpirit when that is made good that you have in the 26. v. *A new ſpirit will I put within you, and I will take the ſtony heart out of your fleſh and I will give you an heart of fleſh.* If a man could put a *vegetative* life into a ſtone, what would the ſtone do? it would grow as a plant doth grow: If a man could put a *ſenſitive* life into a ſtone, what would the ſtone then do? it would ſtirr and move as a worm or beaſt doth: If a man could put a *reaſonable* ſoul into a ſtone, what would the ſtone do? it would talk as a man doth, it would diſcourſe of heavenly matters as a man doth, and purſue the matters of the world as a man doth. But if a man could put the *ſpirit of God* and *the ſpirit of Grace* into a ſtone, what then would the ſoul do? it would ſpeak of God and *Chriſt*, of Heaven and Happyneſs, it would purſue ſpiritual and heavenly matters and things. This is every Man's eſtate and condition, as long as there is nothing but the life of reaſon in them, they ſavour nothing but the things of the World, they talk of nothing but the world, and they labor after nothing but the *Temporal things* of this world; but if once the ſpirit of God be in them, if once they have gotten the ſpirit of God, it ſtirrs them up to talk of Heaven and to labor after the things of heaven; it works in them holy motions and holy affections. How fruitful in all kind of goodneſs does the ſpirit make thoſe in whoſe

hearts

hearts it dwells? read *Gal.* 5. 22. *v. It is fruitful in love, joy, peace, long suffering, gentleneſs, goodneſs, faith, meekneſs, temperance.* All theſe are the fruits of the Spirit. The ſpirit is as ſeed in the heart which will ſpring up and ſhew it ſelf, it cannot lye dead but will work and move, it will make the Soul that was barren to become fruitful, it animateth the Soul as to an heavenly being, ſo to all kind of heavenly working. When others are *empty Vines*, like *Iſrael*, Hoſ. 10. 1. v. *Iſrael is an empty vine.* And when others are unfruitful willows and barren grounds, not trees of the Garden but of the Wilderneſs, wild degenerate plants, and for their unfruitfulneſs in goodneſs ſhall have an heavy doom paſs upon them, Matth. 25. 30. v. *Caſt ye the unprofitable ſervant into utter darkneſs*; Theſe, *being filled with the fruits of righteouſneſs which are by Jeſus Chriſt, unto the Glory and praiſe of God. Phil.* 1. 11. *v.* are plants of renown, like the *Pomcitron*, which (as Naturaliſts ſay) bears fruit at all times of the year; they are like the ground in the Parable which brought forth *Some ſixty and ſome an hundred fold*, Matth. 13. 8. v. And it may be ſaid of them as of *Joſeph, Gen.* 49. 22. *v. Joſeph is a fruitful bough*; Who *have their fruit unto holyneſs and their end everlaſting life*, Rom. 6. 22. v.

5. The fifth Inſtance is that of a good *Conſcience.* A good *Conſcience* will be of no little concernment hereafter. *Forty thouſand pounds for a good Conſcience, cryed out a wicked wealthy Worldling when he was dying and paſſing into Eternity.* I may here propound a moſt ſerious queſtion to thoſe whoſe hearts are more taken up with the *Temporal things* of this world, then with the *Eternal things* of another world, *Quid prodeſt bonis plena arca, ſi in anis ſit conſcientia?* What good is there in a Cheſt full of goods when the *Conſcience* is

empty of goodneſs? Conſcience will live for ever, *Conſcience* dyes not when a wicked dyes. Death it ſelf is not able to part *Conſcience* from a ſinner.

As the probationer diſciple ſaid to *Chriſt*, Matth. 8. 19. v. *Maſter, I will follow thee whereſoever thou goeſt.* So will Conſcience follow a ſinner whitherſoever he goes. It is ſaid of the Statue of *Juno* placed in a City near to *Euphrates* in *Aſſyria*, that it always looks towards thoſe that come into her Temple, be they where they will in the Temple ſhe ſtares ſtill upon them; if they go by her, yet ſhe follows them with her eye; So unto all places whitherſoever a ſinner goes, *Conſcience* will follow him.

Goes he to God's tribunal to receive the ſentence of his *Eternal* doom, to have the queſtion of his *Eternal* eſtate, to be abſolutely and unalterably determined, even thither will *conſcience* follow him, and when he hopes to ſtand *rectus in Curia*, upright in Judgment, he ſhall (*Conſcience* witneſſing againſt him) be condemned.

Goes he down to Hell the place of torments, yet thither alſo will *Conſcience* follow him, there it will lodg in his boſom and be a Cheſt-worm that will never leave gnawing. What elſe is that worm our Saviour ſpeaks of when he ſays Mark 9. 44. v. *Where* (ſpeaking of Hell) *their worm dyeth not*, but Conſcience? The *Poets* have a fiction concerning *Tityus* a Gyant mentioned by *Ovid* in the fourth book of his *Metamorphoſis*, that *Jupiter* ſtriking him dead for his attempting to ravith *Latona* the Mother of *Apollo* and *Diana*, he was ſent to Hell, where he was adjudged to have a *Vulture* to feed upon his Liver that ever grew again with the Moon. *Conſcience* is like *Tityus* his *vulture* and is ever a gnawing upon wicked mens inwards, many times in the ruffe of all their jollity here, and in another World for ever hereafter.

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In Hell also *Conscience* is that fire that never goes out; *Mark* 9. 44. *v.* No length of time can wear out *Conscience* in this life; and no space of *Eternity* can wear it out in another life. It was *conscience* that made *Joseph's* Brethren to remember the cruel usage of him twenty years after in *Egypt*. *Conscience*, *Janus-like* hath its double aspect, it is not content to glance only at what is to come, but it also looks back to what is past, it brings to remembrance every one of the sinners violations of God's Laws. *I remember my fault this day*, said *Pharoah's* Butler, *Gen.* 41. 9. *v.* his *conscience* brought it to his memory when as he had forgotten it; And so does the *Conscience* of many a man, many years after that they have done a wickedness, their *conscience* brings it to their memory and perplexes them. So it did *Nero*, after he had killed his Mother and Wives: So it did *Otho*, after he had slain *Galba* and *Piso*: So it did *Herod* the great, after he had caused his Wife *Mariamne* to be put to death. So it did *Theodoricus* King of the *Gothes* after he had murthered *Symmachus* and *Boetius* his son in Law. So it did our *Richard* the Third after he had murthered his two innocent Nephews. And so it did Judg *Morgan*, who gave the sentence of Condemnation against the Lady *Jane Gray*, shortly after he condemned her, fell mad, and in his raving, cryed out continually, to have the Lady *Jane* taken away from him, and so ended his life.

Verily that man who hath an ill *conscience*, especially if God have opened the mouth thereof to check and condemn him (as it did those before mentioned) what ever his estate may be in an outward respect, though he should possess as much as any ever did of these *Temporal good things*; yet is he (to use some Similitudes borrowed from a famous Preacher) but like him that is

worſhiped in the ſtreet with Cap and Knee, but aſſoon as he ſtept within doors, is curſed and rated by a ſcolding Wife: Or like him that is lodged in a bed of Ivory, covered with cloth of Gold, but all his bones within are broken: Or like a book of Tragedies bound up in Velvet, all fair without, but all black within; the leaves are gold, but the lines are blood.

But what is all the rack, the horror and torment of *Conſcience* in this life, (though it be an hell upon earth) to that everlaſting and immortal ſting of *Conſcience* in Hell; when in Hell to all *Eternity* the ſinner muſt undergo the laſhes of *conſcience*, *Conſcience* making him for ever to remember his ſins committed in this life. It is and will be *Conſcience* that will be the ſinners remembrancer of his ſins againſt God in another life. Though *Saul* kill himſelf yet he cannot kill his Conſcience. Though *Judas* and *Achitophel* hang themſelves yet they cannot hang their Conſciences. Though men murder themſelves as not being able to bear the checks and rackings of *conſcience* here, yet they cannot free themſelves from the everlaſting gnawings of *conſcience* hereafter. As the reaſonable Soul of Man is immortal, ſo *conſcience* alſo is immortal.

There is not a perſon upon the face of the Earth that we muſt always live with upon Earth; but with his *Conſcience* a man is always to live with. Therefore the *Egyptians* in their Hieroglyphicks expreſſed an ill *Conſcience* by a Mill, which always grinds the Soul with the remembrance of evil things paſt. When we dye, as one obſerves we muſt leave all books behind, not a book of St. *Auguſtine*'s, St. *Baſil*'s, or any other, no not the *Bible* (that book of books) can we carry along with us, but the book of *Conſcience* that we muſt carry with us, that will lye open before us for ever; that will

will hiſs like a Snake in the boſom of Impenitent ones for ever, that will trouble them for evermore, that will put them for ever in mind of two tormenting things; Firſt, that through their ſins they are deprived of all the good things of *Eternity*, the which they might with timely labor and pains have obtained; Secondly, that they are mancipated and bound to everlaſting torments, which by labouring for *Eternal good things* (whiles they lived) they might have avoided; And from hence will be engendered a two-fold grief, which with extream bitterneſs will gnaw and bite (like a worm) the hearts of thoſe miſerable ones for ever.

Theſe things being firſt conſidered, we may eaſily find out who is the good man, and alſo who will be the *Eternally* happy man. The good man is the man of a good *Conſcience*; the man that endeavoreth to keep a good *conſcience*, without which no man truly believeth, 1 Tim. 1. 19. v. *Holding faith and a good conſcience, which ſome having put away, concerning faith have made ſhipwrack.* It is a note that one hath upon theſe words; A good *conſcience*, is as it were a Cheſt, wherein the doctrine of Faith is to be kept ſafe, which will quickly be loſt, if this Cheſt be once broken: For God will give over to errors and hereſies ſuch as caſt away *conſcience* of walking after God's word. Such a good man, as we now ſpeak of, was St. *Paul*, Act. 24. 16. v. *And herein do I exerciſe my ſelf to have always a conſcience void of offence towards God and towards Man.* Well may he paſs for a good man amongſt all men that endeavors neither to offend God nor Man; And that can when calumniated, take up St. *Paul* his proteſtation, Act. 23. 1. v. *I have lived in all good Conſcience before God, until this day*; as if he had ſaid, however I am calumniated, and by ſome accuſed of profanation, yet I

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can appeal to God, that *I have lived in all good conſci-ence*; And this makes me merry at heart, when other-wiſe their calumnies would ſadden my heart, *For our rejoycing is this, the Teſtimony of our Conſcience, that in ſimplicity and godly ſincerity, not in fleſhly wiſdom but by the grace of God, we have had our converſation in the world* 2 Cor. 1. 12. v. With which agrees that of the Heathen *Cicero*; *Conſcientia bene actæ vitæ, multo-rumq; benefactorum recordatio jucundiſſima eſt.* A good *Conſcience* is that will ſuggar all our tears, ſweeten all our bitterneſs, comfort a man in chains, priſons and perſecutions.

Now this good *conſcience* is the conſequent of Grace, onely the regenerate have it, every wicked man hath a bad, defiled and polluted *conſcience*: Titus 1. 15. *Even their mind and conſcience is defiled*, that is, by Ori-ginal Sin; which yet in the regenerated and gracious ones are purged, cleanſed and made good by the blood of *Chriſt*, *Heb.* 9. 14. The Apoſtle there teacheth us, That it is the blood of *Chriſt* which purgeth the *conſcience*, and verily the effect of *Chriſt*'s blood cannot but be a gracious effect. And verily it is a ſingular bleſſing to have ſuch a *conſcience* that is purged by the blood of *Chriſt*;

No ſuch a bridle in the world to keep a man from ſin; nor ſuch a ſpurr to put a man forward to do what is good, and no ſuch a comfort or cordial under any out-ward troubles or afflictions.

Take a man without this good *Conſcience* and what wickedneſs will he not commit? what evil will he not run into? ſuch a man dares ſpeak any thing in any bu-ſineſs or of any perſon; he will not ſcruple to curſe, lye and ſwear in any buſineſs; nor yet to ſlander, calum-niate or ſpeak evil of any perſon, if by the former he may but fill his purſe, with gain; or by the other ſatis-

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ſie himſelf, with revenge; *Tolle conſcientiam, tolle omnia*; Take away *conſcience* and take away all, ſaid the Heathen; take away all reſtraints to evil. For gain-ſake ſuch will not ſtick to hazard their ſouls; As it is reported of *Neveſſan* (a better Lawyer than an honeſt man) that he ſhould ſay, *He that will not venture his body ſhall never be valiant*; *and he that will not venture his Soul, will never be rich*: And for revenge ſake, will not be backward to let the Devil into their hearts.

So take a man of a good *conſcience*, and what a ſpurr does he find it to Duty; when a man makes *conſcience* of diſcharging thoſe duties that God requires, prays, hears and reads out of *conſcience*, he then goes on cheerfully in his work, puts to all his ſtrength; and dares not caſt off the performance of that which God calls upon him to perform; a man of a good *conſcieence* exerciſing himſelf to be void of offence towards God, he will not, nay he dares not willfully and reſolutely omit any known duty or part of God's worſhip for which he hath clear warrant for in the Scriptures; and ſo exerciſing himſelf to be void of offence towards man, he will not, nay he dares not willfully and reſolvedly omit any part of that duty he owes to Man; and as he would not for a world wrong God of his due, no more to gain the world will he wrong man of his due. And no ſuch a comfort and cordial in times of troubles and afflictions as a good *Conſcience*. It is that which the *Preacher* ſaith of *Money* Eccleſ. 10.19. *Money anſwereth all things*; What ever it is that a man deſireth, if it be to be got, *Money* will procure it for him; *Money* is the *Monarch* of the world and therein bears moſt *Maſtery*: Of *Antipater* it is ſaid, *He was a well moneyed man, and therefore a very mighty man.* We may truly ſay the ſame of a good *conſcience*; A good *Conſcience*

science answereth all things; What winds can arise to trouble a Christian which a good *conscience* cannot alay? A good *conscience* will turn the waters of *Marah* into Wine. I wonder not that St. *Paul* could sing when he was in prison and had his feet in the Stocks Act. 16. 24, 25, v. When he was one that could truly say it; *I have lived in all good conscience to this day*: Act. 23. 1. *Premat Corpus, fremat Diabolus, turbat Mundus, ille semper securus.* Let Men, the World, and the Divels do their worst they can never hurt him that hath a good *Conscience*; Though a Christian meet with a storm abroad, yet a good *conscience* makes a calm within; It makes a Christian like *Noah*, *medijs tranquillus in undis*; quiet in the middest of greatest cumbustions: It will bear out a Christian against the *King of terrors*, it will help a Christian to look Death in the face with boldness. I have read of one who a little before his departure out of the world, spake these words. *My friends, I now find it true indeed, he that leaveth all to follow Christ, shall have in this world Centuplum, a hundred fold: I have, I have, I have that Centuplum, peace of Conscience with me at parting.*

A man of a good *conscience*, in all things willing to live honestly, as the Apostle St. *Paul* says of himself, Heb. 13. 18. v. *We trust we have a good conscience in all things willing to live honestly.* Such a one he liveth and dyeth in peace. *Peter* in the prison sleeps sweetly, though laden with chains, and (for ought he knew) to dye the next day. A good *conscience* is a continual feast, it hath the sweetest relish, but most of all does the sweet relish of a good *conscience* refresh a dying Christian. It was *Hezekiah* his great comfort in his sickness and apprehentions of death 2 King. 20. 3. v. *I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight.* A

A good *Conſcience* will ſtand us in ſtead at the day of Judgment, when the whole world ſhall be burnt before us, when the day of God's wrath againſt wicked and impenitent ſinners ſhall be come. A good *conſcience* will make a man hold up his head in Judgment when a world of wicked ones ſhall be confounded.

How ſhould what hath been ſaid cauſe us to labor for theſe *Eternal good things*, viz. *Grace*, *God* who is the God of all *Grace*, *Jeſus Chriſt* who is the author and giver of Grace, the *bleſſed ſpirit* of God, that is the ſpirit of *grace*, and a *good Conſcience* that is the Conſequent of Grace; ſince hereby we are made good here, & being made good here, we may be aſſure to be happy hereafter. One being asked whether he would rather be *Socrates* or *Craſus*? the one an induſtrious and laborious Philoſopher, the other a man flowing in all abundance; anſwered, *That for this life he would be* Craſus, *but for the life to come Socrates*; thereby ſhewing that in this life rich men are accounted happy men, but hereafter none but good men will be found to be the happy men; none but they who are made good here ſhall be happy hereafter.

2. I have done with the firſt of the two particulars propounded to ſhew that *Eternal good things* are the beſt of good things, *viz.* Becauſe only *Eternal good things* make thoſe who injoy them good; The ſecond follows, becauſe only *Eternal good things* will do us good then when other good things will do us no good. *Eternal good things* will ſtand us in ſtead when other good things will ſtand us in no ſtead; To injoy an intereſt in ſuch things as have been named, and to be aſſured of what is afterwards to be injoyed in Heaven, will ſtand a Chriſtian in ſtead in what ever condition a good man can be caſt into; when as all that the world affords will not do the wicked man any good in ſuch conditions as God will caſt them into.

1. *They*

1. *They will do him no good nor ſtand him in any ſtead when his Conſcience is diſtreſſed with the ſight of his ſins and the apprehenſion of God's wrath due for ſin.*

2. *They will do him no good nor ſtand him in any ſtead in the day of death.*

3. *They will do him no good nor ſtand him in any ſtead in the Grave.*

4. *They will do him no good nor ſtand him in any ſtead at the day of Judgment.*

5. *They will do him no good nor ſtand him in any ſtead in Hell when he there ſhall lye under Eternal Torments.*

I begin with the firſt of theſe five.

1. *Temporal good things* will do thoſe who injoy them no good when their *Conſciences* are diſtreſſed with the ſight of their ſins and the apprehenſion of God's wrath due for ſin. A time of all other times wherein a Chriſtian needs conſolation and refreſhment; but theſe things are not able to afford any refreſhment.

When a man is terrified with the threatnings of the Law, vexed with the inward accuſations of his own Conſcience, and affrighted with the apprehenſion of God's deſerved wrath; what will it avail to live flouriſhingly in Proſperity? to ſit in the ſeat of Honor? to be advanced to the greateſt Preferments? to have multiplyed treaſure as the ſand of the Sea? to have full Barns and rich Cheſts? and to be as great in Dominions as *Cyrus*, and as wealthy as *Solomon?* All theſe things, as they cannot give eaſe in the midſt of a Fever or tortures of the Gout or Stone, ſo neither can they comfort a man when God opens the mouth of *conſcience* and amazes him with the ſight of his ſins, calling to his mind the hiſtory of his life, and makes him to have ſome glimpſes and pre-occupations of Hell; when he lies under the phrenſy of *Cain*, the deſpair of *Judas*, the

the madneſs of *Achitophel*, the tremblings of *Felix*; then the whole Earth though changed into a Globe of Gold or Center of Diamond will do no good, will ſtand in no ſtead. Then all the Riches of *Craſus*, all the Empires of *Alexander*, nor the Hundred twenty and ſeven Provinces of *Ahaſuerus* will procure no eaſe, no peace in the *conſcience*.

Had a man all the Kingdoms of the world and the Glory of them, yet could they not purchaſe the leaſt dram of Spiritual Comfort; the lifting up of God's countenance or an aſſurance of God's favor; tis Faith not Wealth, tis ſomwhat inward and ſpiritual, not any thing external and accidental that will then give eaſe.

Then inward peace is more eſteemed than outward plenty; As when *David* ſaid to *Ziba*, 2 Sam. 16. 4. v. *Behold thine are all that pertained unto Mephiboſheth. And Ziba ſaid, I humbly beſeech thee, that I may find grace in thy ſight, my Lord, O King:* as who ſhould ſay, I had rather have the King's favor then the Lands; The King's favor will do me more good then all *Mephiboſheth*'s Lands or goods. Inward conſolation and aſſurance of Salvation at this ſeaſon will do more good and ſtand in more ſtead then the whole world and all the things of the world that will *indure but for a ſeaſon.*

2. *Temporal good things will do thoſe who injoy them no good in the day of death:* They will do them no good nor ſtand them in any ſtead in thoſe laſt Dreadful pangs when they lye gaſping for breath upon a dying Bed and muſt now paſs through the valley and ſhadow of Death, they will do them no good nor ſtand them in any ſtead when they muſt ſhoot the vaſt Gulf and launch out into the Infinite Ocean of *Eternity*. *Solomon* tells us, *That Riches, yea, whole Treaſures do not profit in the day of death;*

death; Pro. 11. 4. and chap. 10. 2. *v.* A ſpeech worth our conſideration, for we have it repeated by two Prophets after him, *Ezekiel* 7. 19. *Zeph.* 1. 18.

They ſay, there ſtands a *Globe* of the World, at one of the Libraries in *Dublin*, and a *Skeleton* of a Man at the other: we need not (ſays my Author) ſtudy long in this Library, to learn a good leſſon, though a man were Lord of all that he ſees in the Map of the World, yet he muſt dye, and become himſelf a map of Mortality; and when he dyes the whole world (though he injoyed it) would do him no good in that laſt and foreſt conflict.

They will not keep off death, nor bribe that grim Sergeant no not for one day, not for one hour; *Henry Beauford* that rich and wretched Cardinal, Biſhop of *Winchester*, and Chancellor of *England* in the reign of *Henry* the 6th. when he perceived that he muſt dye, and that there was no remedy, murmured at Death, that his Riches could not reprieve him till a further time; for he asked, wherefore ſhould I dye, being ſo rich? If the whole Realm would ſave my life, I am able by policy to get it; or by riches to buy it. Fye, (quoth he) will not death, be hired? will Money do nothing? No, Chriſtians, here money will do nothing, here money can do nothing when the poor ſinner ſhall be left to wreſtle with the accuſations of his *Conſcience*, terrors of Death and fierce oppoſitions of Hell and the Devil.

Then all *Temporal good things* will ſerve the moſt greedy ingroſſers thereof as the friends and ſubjects of our *Edward* the 3d. ſerved him at his Death; At the time of his death all of all ſorts forſook him, only one Prieſt is ſaid to ſtay with him when he gave up the Ghoſt; Or as *Abſolom*'s Mule ſerved him which went away,

away, when his head was fast in the great Oak; and so left him in his greatest extremity. In like manner will Wealth and all worldly felicities deal with men upon their Dying-beds, leave them in their greatest extremity to the fury of a guilty *conscience* (which like the Priest with *Edward* the 3d. stayed when every one left him) for their cursed laboring more *for that meat which perisheth*, then for *that meat which indureth to Eternal life*. As I have read of one who when he lay upon his sick-bed, called for his baggs, and laid a bagg of Gold to his heart, and then bad them take it away, saying, it will not do, it will not do. Baggs of Gold will then afford no comfort to dying ones.

It is reported of *Philip* the 3d. of *Spain*, although it is said of him, that his life was free from gross Evils, yea, so as he professed, he would rather lose all his Kingdoms, then offend God knowingly. But being in the Agony of Death, and considering more throughly of his account he was to give to God, fear struck into him, and these words brake from him: Oh would to God i had never reigned; Oh, that those years I have spent in my Kingdom; I had lived a private life in the Wildreness; Oh, that I had lived a solitary life with God, how more securely should I now have dyed, how much more confidently should I have gone to the Throne of God? What does all my glory profit me, but that I have so much the more torment in my Death?

Christians, experience the truth of what I am saying when you please; When you hear of some such lying upon their Death-beds; Go to such a one whilst he is gasping out his last breath, and ask him; What does the world do you good now? do Riches profit you now? do your great Possessions stand you in steal

now? does that which your cheifest labor and pains was laid forth upon, do you good now? Then you may expect to hear the words of a great *Courtier*, who when he came to dye, did most lamentable cry out; *Plus temporis operæq; se palatio quam Templo impendisse*; That he has spent more time in the Palace then in the Temple; so they, that they did all their life long spend more time and take more pains and labor for *Temporal good things* then for *Eternal good things*, for Earth then Heaven, but what they labored for so much, does them but little, nay no good now, and makes them (as he said) have the more torment in their death.

O the Testimony of a Man's *Conscience* upon good grounds, that he hath lived graciously, been afraid of Sin, walked according to the rule of Gods word, labored cheifly not for *perishing but Eternal good things*, will afford more joy and comfort in a dying hour then all the world can; And I cannot think but that in cool blood, not one amongst many that hunt after these things below so much, but he will subscribe to the saying of the wise Man, Pro. 10. 2. *Treasures of wickedness profit nothing; but righteousness delivereth from death*; from Death *Eternal* to be sure.

3. *Temporal good things will do those who injoy them no good in the Grave*, though they possessed whilst living, all the Riches of the *Indies*, yet when they dye they can carry nothing thereof with them. *Naked came I out of my Mothers Womb* (says *Job*) *and naked shall I return thither*, Job 1. 21. v. *Job* brought nothing with him when he came into the world, and to be sure he should carry nothing with him out of the world; *Job*'s wealth and great substance could not descend into the Grave with him; hereunto agrees that in

in Psal. 49. 17. v. read the 16. v. *Be not thou afraid when one is made rich, when the glory of his House is increased*; 17. *v. For when he dyeth, he shall carry nothing away: his glory shall not descend after him.* Though to gain these things here, Men weary their bodies, perplex their thoughts, rack their consciences, and indanger their Souls, yet carry they nothing to the grave with them; so saith the Apostle 1 Tim. 6. 7. v. *For we brought nothing into this world, and it is certain we carry nothing out.*

There is no man that is rich in the Grave more then another: The King is as poor there as the basest Peasant in his Kingdom, his Crown and Scepter, his great State and glory follow him not thither, no, all differences end in the grave; if we do search Graves and Sepulchers (those chambers of Death) we shall discover no difference amongst those bones we find there; betwixt the Rich and the Poor, the Master and the Servant, the greatest Lord and the lowest Subject; Scu'ls wear no wreaths or marks of Honor there.

Vetera frangantur sepulchra, ossa divitum agnoscas, non opes. Open the graves of rich men, and see what is there; you may find the Misers bones, but not his riches. *Salandine* that great Conquerour, carryed nothing with him thither but his Winding sheet. *Alexander*, that would have been the greatest and richest Man in the world, in the grave is lesser and poorer then the poorest man in the world. It is remarkable what one relates concerning a Stone that was presented to *Alexander*, the nature of it is said to be thus, that being put into the one part of the ballance, it weighed down whatever was put into the other part of it, but if a little Dust were cast upon the Stone, then every thing weighed down the stone; and he that

brought the ſtone being asked what he meant by it? he anſwered. O *Alexander* thou art this Stone, thou whilſt thou liveſt, doeſt weigh down all that are againſt thee, and treadeſt down all before thee; but when thou comeſt to dye, and there is a little Duſt thrown upon thee, then every man will outweigh thee, and then thou wilt be leſs then any man in the world. Then his conquered Kingdoms, then his large Dominions and great Treaſures would not do him any good.

It was but a fooliſh action of one (that I have read of) and beſpoke him to have an heart wholly taken up with the things of this world; that being near death, clapt a twenty ſhillings piece of Gold into his mouth, ſaying, Some wiſer then ſome, I'll take this with me however.

4. *Temporal good things will do thoſe who injoy them no good at the day of Judgment.* Where Luk. 21. 27. v. *They ſhall ſee the Son of Man coming in a cloud with power and great glory*, having Math. 25. 31. v. *all his Angels with him*, Being *ordained of God to be the Judg of quick and dead*, Act. 10. 42. v. For *he hath appointed a day in the which he will judg the world in righteouſneſs by that Man whom he hath ordained, whereof he hath given aſſurance unto all men in that he hath raiſed him from the Dead*, Act. 17. 31. v.

And can I name the day of Judgment without putting all that hereof into a ſhaking fit of an Ague? without cauſing their thoughts to be troubled, the joynts of their Loyns to be looſed and their knees to ſmite one againſt another, as *Belſhazzar*'s did at the ſight of the *hand writing upon the wall.* Dan. 5. 6. v. and without cauſing them to tremble as *Felix* did when he heard of the *Judgment to come*, Act. 24. 25. v. Or as the people of *Iſrael* did, at the giving of the Law with

with thundring in the Mount, *Exod.* 9. Then those men that here could never be contented with their condition, but would be higher and higher, richer and richer, greater and greater, laboring only for *Temporal good things* but neglecting *Eternal good things*, will wish they might be turned into beasts, or birds, or stones, or trees, or air, or any other thing, yea, Nothing, rather then be brought before the Judg at that great Assize held not for a particular County or Kingdom, but for the whole World, to hear that dreadful sentence of Damnation, Matth. 25. 41. v. *Depart from me ye cursed into everlasting fire prepared for the Devil and his Angels.* At the hearing whereof, no tongue can tell, nor heart can conceive, what rage of guilty *consciences*, what furious despair, what horror of mind, what distractions and fears will seize upon such men, what gnashing of teeth, what wailing and wringing of hands will be then.

Then both small and great shall stand before God. *Rev.* 20. 12. *v.* But the distinction then will be good and bad, not small and great; for then all Civil differences will vanish, and Moral only take place. The differences of high and low, rich and poor, small and great are only calculated for this present life, and cannot out-live time. The grave and the Judgment Seat put no difference between Monarchs and Vassals, and there will be no Crowns worn that day but Crowns of Righteousness, no Robes in fashion then but those that have been washed in the blood of *Christ*.

That which *Pelicane* a *German* Divine said upon his Death-bed concerning his Learning, may be said of all wordly greatness, riches, honor, and pomp here, however doted upon: *When I appear before God* (says he) *I shall not appear as a Doctor, but as an ordinary*

Christian; None shall appear then as Lords and Ladies, as persons of so many hundreds or so many thousands by the year, but as ordinary men and women; Titles of honor and great Revenues will stand them in no stead, where such *Eternal good things* (as are before mentioned) shall be found wanting; Then they that have been high and mighty Emperors as well as the pooreſt Out-casts, the taleſt *Cæders* and ſtouteſt *Oaks*, as well as the loweſt *Shrubbs*, naked of theſe things will be rejected: then Majeſty that never had any thing more then worldly Greatneſs, ſhall lye and lick the duſt of the feet of *Chriſt*; the Sword men and Emperors, the *Alexanders* and *Cæſars*, who once made Nations to tremble, ſhall themſelves tremble before *Chriſt*, when they ſhall be examined not what *Temporal good things* they contended for but what *Eternal good things* they gained; not what worldly Kingdoms and Territories they conquered, but whether they firſt fought, *the Kingdom of God and his righteouſneſs*.

Then the great Judg of the World will not inquire how honorable any have been amongſt men, but how they have honored him who cauſed them to be ſo much honored. Then it will not be regarded, how many caps and knees any have had in the world from Inferiors, but how oft and how zealouſly they have humbled their ſouls and bowed the knees of their hearts in praying unto God for his mercies wanting, and in praiſing him for his mercies received.

Then no man will be reſpected for the riches which they have had in the world, but for what ſpiritual riches of ſanctifying grace they have had; The Judg of the whole World will not regard how rich men have been in Lands, but in holyneſs of life; not for what they have had laid up in their *Cheſts* but in their *Conſciences*;

sciences; neither shall those who here hunted after worldly gain, be respected because they seized on their prey, But Pro. 21. 21. v. *he that hath followed after righteousness and mercy, shall find life, righteousness and glory.*

Temporal things now many times procure men to be set at the upper end of the World; but at this day (which is coming) all mankind shall be summoned naked without any respect to what they either have been or have had in this world, when the Crowns of Kings, when the Robes of Princes, when the Gallants bravery shall be laid aside, and all men shall be reduced to an equal plea, and without respect of persons shall be doomed according to their works. 2 Cor. 5. 10. v. *For we must all appear before the Judgment Seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.* No hopes of bribing of the Judg, he will not be byassed by favor nor acquit any who is in truth faulty or inwardly unsound. Alas! many have here passed for good men (and none but good men will there find favor) that there will find the Hypocrisie of their hearts discovered, and themselves condemned.

It is written (as the cause of *Bruno* his more strickt religious course) That a Doctor of great note for Learning and Godliness being dead, and being brought to the Church to be buried, whilst they were reading the Office for the burial of the Dead, and came to those words, *Responde mihi*, the Corps arose in the *Bier*, and with a terrible voice cryed out, *Justo Dei judicio accusatus sum*; I am accused at the just Judgment of God; at which voice the people ran all out of the Church afrighted. On the morrow when they came

again to perform the Obsequies, at the same words as before, the corps arose again, and cryed with an hideous voice, *Justo Dei Judicio judicatus sum*, I am judged at the righteous Judgment of God: whereupon the people ran away again amazed. The third day almost all the City came together, and when they came to the same words as before, the Corps rose again, and cryed with a more doleful voice than before, *Justo Dei judicio condemnatus sum*; I am condemned at the just Judgment of God. The consideration whereof, that a man reputed so upright should yet by his own confession be damned, caused *Bruno* and the rest of his companions to enter into the strickt order of the *Carthusians*.

If men that have passed for good men here but were not good, shall be accused, judged and condemned then, what shall become of those who had not so much as the outward face of goodness, of men that all their life long neglected even the externals of Religion, and only gave themselves to look after the present world? however they may for many years together flourish in the pomp and splendor of an outward Estate, yet then their faces will gather blackness finding themselves to become the scorn of God, Angels and Saints.

The sins of men whereby they have all their lives provoked God, will lye down with them in the grave, follow them into another, meet them at *Christ's* Barr to further their Damnation, but their riches will neither lye down with them in the grave, follow them into another world, nor meet them at *Christ's* Barr to do them any good or stand them in any stead to further their Salvation.

5. *Temporal good things will do those who injoy them no good in Hell under the everlasting torments there*, when

when for want of having gained *Eternal good things* they ſuffer the vengeance of *Eternal* fire. Can the greateſt Poſſeſſors of the world carry any thing thereof with them into Hell to bribe the Flames or corrupt their Tormentor? Or will a whole world, yea, will Ten thouſand worlds comfort them through a miſerable *Eternity?* What comfort will it be in Hell to remember that they were Lords or Ladies, Dukes or Dutcheſſes, Kings or Queens on the earth? No comfort will it be to them there though they had injoyed in their life-time Mints of Gold and Silver. Thoſe that are already gone down to the Dead and are amongſt the damned, are not at all comforted with the remembrance of what once they had or were.

Thoſe priſoners of Hell have all their ſins there about them, their ſins which were the cauſe of their being caſt into Hell are with them, but they have none of their delights, pleaſures, worldly honors and ſenſual contentments about them; they have nothing of Gold, Silver, Pearl, or their ſweet Perfumes about them.

What is it, Chriſtians, to be lifted up in this world, and in another world to be caſt down? Here to injoy abundance of all *Temporal good things* and there to want all things? for a ſhort time to ſhine here in glory and hereafter to conſume in miſery? here to have plenty of all things that can do us good, and there to be deprived of all things which would do us good?

What though a man were now poſſeſſor of as much gold as Pope *John* the two and twentieth was poſſeſſor of, who is ſaid to have at the time of his death two hundred and fifty Tuns of Gold? What though a man had hoarded up as much wealth as Pope *Boniface* the Eight, of whom it is ſtoried, that when he was taken

taken by *Phillip* the Fair; King of *France*, and his Palace rifled, there was more Treasure found than all the Kings of the earth could shew again? And yet after all these great Stores to have no place in Heaven, but to be cast down into Hell and there to have nothing to do us good.

There are thousands that once knew not where to bestow their goods on earth, who now know not which way to turn themselves in Hell, upon earth they took to themselves the Timbrel and Harp, they spent their days in wealth; as you have it in Job 21. 12, 13. v. Then they lay *upon beds of Ivory and stretched themselves upon their Couches, and eat the Lambs out of the flock, and the Calves out of the midst of the stall; that chaunted to the sound of the Viol and invented to themselves instruments of Musick*, like *David: that drank Wine in bowls, and anointed themselves with the cheif Oyntments*, As *Amos* gives the character of some, *Amos* 6. 4, 5, 6. Their whole life was but a diversion from one pleasure to another; but now know not which way to turn them for a little ease in Hell, that prison of the Damned. They, who here had their *Harps* and *Timbrels* to make themselves musick, have there no musick but roaring, and crying, and howling of the Damned; they who here lay upon *beds of Ivory and stretched themselves upon their couches*; have there no other beds but what are made of fiery Brimstone, pitchy Sulphur, scorching Darkness, and Fire unquenchable; they who here *eat the Lambs out of the flock, and the calves out of the midst of the stall*, have there their most dainty and delicious tasts empoysoned with far worse food then the bread and water of Affliction, even food of Divels and Damned ones; they who here *chaunted to the sound of the Viol*, have there no

no Hymnes but curſings, no tunes but wailings, no dittyes but blaſphemies, no ſongs but lamentations, no ſtreins but ſcriechings, they who here *drank wine in bowles*, have there not a drop to cool their tongues, no other wine there but the *wine of the wrath of God*, Rev. 14. 10. v.

Do but conſult Hiſtory and read the ſtories of formerages, and you will eaſily find that God hath given the good things of this life, ye the beſt of ſuch things as this world affordeth unto the worſt and (as *Daniel* ſpeaketh) the baſeſt of men. Who but the *Nimrods*, the *Nebuchadnezzars*, the *Alexanders*, and the *Caſars*, have ordinarily been the Lords of the world: Even ſuch, when they lived fleeted of the cream of earthly enjoyments, when the portion of the Saints hath been thin and lean and poor, but alas they had their good things only in this life (as *Abraham* tells the rich man) but now in Hell, in another life, they enjoy not any thing that will do them good or ſtand them in any ſtead.

Hitherto of the firſt particular, *viz. That Temporal good things will not do the wicked man any good in ſuch conditions as God will caſt him into*; I come to the ſecond, and that is,

2. *That Eternal good things will ſtand a Chriſtian inſtead, and do him good in what ever condition a good man can be caſt into.* As,

1 *They will do a Chriſtian good and ſtand him in ſtead, when God ſhall lay him under affliction.*

2. *They will do a Chriſtian good and ſtand him in ſtead when he lies upon a ſick bed or a dying bed.*

3. *They will do a Chriſtian good, and ſtand him in ſtead, when he ſhall be brought to ſtand at Chriſt's tribunal in the day of judgement.*

Having

Having named these three things, I cannot but conclude him an happy man that hath that which will do him good under those afflictions he may meet with in this life, and that will do him good when he shall have an end put to this life, and at the day of judgement that follows after this life is ended. Christians, let me say unto you as *Paul* once did to *Agrippa*, *Do you beleive the Scriptures? I know you do.* And in them these truths are plainly and plentifully proved, That *Eternal good things* will do those good who enjoy them, under afflictions, at death, and at judgement. I begin with the first of these three.

1. *Eternal good things will stand a Christian in stead and do him good when God shall lay him under affliction.* Nothing more common indeed then to find the worst of men in the best outward condition, enjoying abundance of *Temporal good things*, and liveing in prosperity and free from all kind of afflictions; so *David* saies of them, *That they are not in trouble as other men, their eyes stand out with fatness, they have more then their hearts can wish, but for himself all the day long he was plagued and chastened every morning.* Psal. 73. 4. 5. 7. 12, 14. v.

And saies *Jeremy* when he would plead this very case with God; *Wherefore doth the way of the wicked prosper, why are all they in wealth who rebelliously transgress; thou hast planted them, yea they have taken root, they grow, yea, they bring forth fruit*, Jer. 12. 1, 2. v. Mal. 3. 15. *They that work wickedness they are set up, yea, they that tempt God, are even delivered.* Proud and presumptuous sinners prospered and flourished, they carryed the Flagg in the Main-top, as if they had been God's special favorites, whilst in the mean time it went ill with those that feared God.

And

And *Job* he askes the like queſtion as *Jeremie* did before, as if he would reaſon out the matter with God, Job 21. 7. v. *Wherefore do the wicked live, become old, yea, are mighty in power.* 9. v. *Their houſes are ſafe from fear, neither is the rod of God upon them.* 10. v. *Their Bull gendereth and faileth not, their Cow calveth, and caſteth not her calf.* 12. v. *They take the Timbrel and Harp, and rejoice at the ſound of the Organ.* 13. v *They ſpend their days in wealth.*

And as nothing is more common then to find the worſt of men in the beſt outward condition; yet as common it is on the other hand to find the beſt of men in the worſt outward condition; to find them ſuffering Afflictions and to meet them travelling through the Valley of *Baca* as they go towards *Zion*, Pſal. 84. 6. v. Uſually God moſt afflicteth thoſe whom he beſt affecteth. *Many are the troubles of the righteous*, Pſal. 34. 19. v. *The Iſraelites* paſſage through the Red Sea and the diſmall Wilderneſs into *Canaan*, what was it but a type of the afflicted condition of God's people afterwards.

In outward things God's enemies fair better in this world then his friends, and for any to expect to be wholly freed from affliction is in vain, that is the priviledg of none but Saints already in Heaven, even they whilſt on this ſide Heaven were fed with the bread and water of affliction, and tis not for any to expect that God ſhould ſtrow Roſes or ſpread Carpets for their feet only to tread upon in the way to Heaven; that Man is but a *Thiſtle* and no good *corn* that cometh not under the Flayl; a baſtard and no ſon whom God correcteth not. I might abound in Scripture inſtances; time would fail me to tell you how greatly *Job* was afflicted in his *children*, in his ſubſtance, in his body,

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from the crown of the head to the ſoul of the foot, whoſe afflictions came upon him like waves, one in the neck of another; Or to ſhew you that holy *David* had cauſe to ſay what he did in Pſal. 38. 2. v. *Thy arrows ſtick faſt in me, and thy hand preſſeth me ſore.* What an arrow was that at *David's* heart to hear from *Nathan*, That the Sword ſhould never depart from his houſe; that his houſe ſhould be cut off by the ſword. What another arrow was it, that *Tamar* his Daughter ſhould be deflowred by his own Son *Ammon*. And that *Ammon* ſhould be afterwards murthered by *Abſolom*. That *Abſolom* ſhould be a Rebel and force *David* from *Jeruſalem*. Beſides other arrows that could not but ſtick deep in the heart of *David*.

But I will not ſo much as name any more; for whoſo lifts to look over the whole Book of God, and will conſider the hiſtory of the lives of God's people in all ages both in Scripture and other records, will find them uſually in an afflicted condition.

And now the great fault of Chriſtians at ſuch a time, is this, they are too ready to look upon their afflictions, as if they viewed them through ſuch multiplying glaſſes as they ſay are made at *Venice*, which being put to the eye, make twenty men in Arms ſhew like a terrible Army; So they are ready to fancy their troubles and afflictions ſo great and ſo many that they ſhall never be able to bear them, never be able to overcome them, and extricate themſelves out of them.

But *Eternal good things* at ſuch a time as this will ſtand a Chriſtian in ſtead, they will make him bear afflictions more patiently, they will be as Cordials to ſtrengthen him when he faints, as an *Ark* to bear up his ſpirits and keep them from ſinking in a deluge of Calamities; as ſo many baits for his Soul until he comes home to thoſe heavenly Manſions. We

We noted before what *David* says of the prosperity of wicked men, in *Psalm* 73. and how he himself was afflicted, *all the day long* he was *plagued and chastened every morning*, but now see what it was that helped *David* in the midst of a sore temptation, that did arise from his affliction; read v. 24. *Thou shalt guide me with thy Counsel, and afterwards receive me to glory:* as if he should say. Howsoever it be with the men of the world, who injoy their prosperity according to their desires, and howsoever it be with me, that I am afflicted, and must indure hard things here, yet this is that which upholds me through all, this is that which does me good under my afflictions, Thou shalt *afterwards receive me to glory*.

That which made *Moses* not only patient but joyful in what he suffered, was this, Heb. 11. 26. v. *He had respect unto the recompence of the reward*; he had his heart set upon that state of *Eternal* glory in Heaven.

Twas this upheld the spirit of St. *Paul*, and made him account of any evil here to be indured but light and short, and not to be compared and reckoned with that *exceeding and Eternal weight of glory that is to come*, Rom. 8. 18. v. whereunto let me add that in 2 Cor. 4. 17, 18. *While we look not at things which are seen; but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are Eternal.*

Israel never minded the difficulties they went through, nor the *Anakims* they fought with, when the Land of *Canaan* was to be possessed by them. *Pericula non respicit Martyr, Coronas respicit*; It was not the danger that troubled the Martyrs, it was the Crown that helped them to go through those dangers; the ful-

fulneſs of thoſe joys, and ſweetneſs of thoſe pleaſures at God's right hand, bore up their hearts and raiſed up their ſouls under their ſufferings, and made them contemn fire and fagot, yea, and ſlight what ever the malice of men could do unto them. It was nothing with them to drink down large draughts of Vinegar and Gall, when God called them to it, why? becauſe ſuch Cups were ſweetened with the new Wine drunk in his Kingdom. They would not pull in their heads for fear of any blows whatſoever, for that they had put on for an *helmet the hope of Salvation* and glory. They refuſed not to enter into the moſt *fiery Chariots* for that they knew they would carry them up into Heaven.

It is reported of *Egypt*, that there is no Countrey in which there are more venemous creatures then in *Egypt*; and alſo that there is no Countrey hath more Antidotes to help againſt poyſon: Even ſo no people under the Sun, I think, meet with more troubles and afflictions outward and inward then the people of God do, but then none have more excellent Cordials to make uſe of at ſuch a time then they have: *Alchemmes*, *Bezoar*, *duſt of Pearl*, or *aurum potabile* are not ſo comfortable as thoſe ſpiritual Cordials (of all ſorts) that the Saints have to do them good in times of affliction. And, believe it, thoſe who injoy any ſhare in theſe *Eternal good things* find ſuch comfort therein and they ſtand them ſo much in ſtead under afflictions, that they go on cheerfully in their way towards Heaven. What elſe ſtood the firſt *Martyr* in ſtead, in the ſtorm of his Lapidation; and upheld good *Jobs* heart in an evil day, and made him bear ſo bravely the ruine of a great Eſtate without repining.

2. *Eternal good things will ſtand a Chriſtian in*

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stead and do him good when he lyes upon a sick and dying bed. A great part of a Christian's wisdom lies herein, always to keep death in his thoughts, and what ever escapeth his thoughts not to let death escape them; says God himself, Deut. 32. 29. v. *O that they were wise, that they understood this, that they would consider their latter end. Memento mori*, is a motto which some carry in their Rings; that is the motto which every Christian should have engraven upon their hearts, never to lay aside the thoughts of death; The youngest have reason to keep Death in their thoughts as well as the oldest, the day of death comes on a pace towards both young and old. No sooner does any one begin to live, but so soon does he also begin to dye.

Very careful were the ancients herein, As some now will have their Coffins made in their lives time, so would they have their Graves. King *Asa* made himself a Sepulcher in his life-time. 2 *Chron.* 16. 14. v. in the City of *David*. So did *Joseph* of *Arimathea*, *Tobit* 19. 41. *v.* Some Heathens would walk among the Graves, to put them in mind of death; Some have had their Graves before their gates; some had a dead Man's Skul presented at their Tables; some have had cups made of dead mens skuls to drink out of. The *Romans* of old used to put a Sergeant in the triumphant Chariot of their Generals, to keep the triumphing Conqueror within the bounds of moderation and sobriety of spirit, and make him even then to have death in his thoughts, by crying to him, *Memento te esse mortalem*, Remember that thou art a mortal man. *Philip* of *Macedon* directed his Page every morning to call at his chamber door, with this morning salutation. *Memento mori.* Remember Death. If Hea-

thens were thus careful to keep death always in their thoughts, shall not Christians, that believe the Doctrine of *Eternal* life, have serious thoughts of Death?

Thoughts of death would make Christians to labor for such things as will stand them in stead at death. As the thoughts of a Famine in *Egypt* made the *Egyptian* King to provide for that which would do *Egypt* good and stand it in stead in the time of the Famine. Or as the Governor of some great Fort expecting a Seige, will provide for what will do the Garrison good in a Seige, that they may not then fear the beseigers, that the greatest enemy that comes may not be a terror to them.

Death is called *the King of terrors*, Job 18. 14. v. Heathens called it, *The most fearful of all fearful things*; Hence tis that the hearts of miserable men empty of *Eternal good things* are kept in straitness and bondage; Heb. 2. 15. *Through the fear of death all their life-time are subject to bondage*; some have been so afraid of death that they have commanded their servants not to name death in their hearing. O Death that is (as I said) called the King of terrors is a terrible sight to all; Even the godly themselves have a natural fear of death, (Because they have as all creatures a natural desire of self-preservation; and this natural fear being concreated with Man in the state of innocency, is not sinful. And also because sometimes, because their faith is weak and little; little Faith will cause great fear. Matth. 14. *Why art thou fearful, O thou of little faith.*) But none more fearful of death then they who have made no provision for *Eternity*, that have contented themselves with an Heaven here, and never labored for any thing of hereafter. But having

having an intreſt in *Eternal good things* then, will ſweeten the bitterneſs of death as the tree did ſweeten the waters of *Marah*, *Exod.* 15. 25. v. this will make a Chriſtian not to be afraid of death.

At death, to have God with us, a good Conſcience within us, and to ſee Heaven, and all thoſe Eternal good things laid up in Heaven, before us, will do us good and ſtand us in ſtead then; It was that which comforted *David*, Pſal. 23. 4. v. *Though I walk through the valley of the ſhadow of death I will fear no evil*; And he renders his reaſon why he will not be afraid; *For thou art with me.* And as for a good *Conſcience*, that is a continual feaſt, but it hath the ſweeteſt reliſh at death; When a man, at that time is become like old *Barzillai* through age and debility, *2 Sam.* 19. 35. v. his ſenſes of ſeeing, taſting, and hearing, fail him, yet even at that time the reliſh of a good *Conſcience* will moſt refreſh him. I paſs to the third, *viz.* To ſee Heaven before us; and might here referr the Reader to what I have ſaid of that (with the reſt) before; but let me tell thee, Chriſtian, ſuch a ſight as this will make a dying man look upon death with a ſmiling aſpect, it will make him welcom death. I remember what I have read of *Mandanius*, a famous *Gymnoſophiſt*, to whom *Alexander* ſent Meſſengers, willing him to come to the Feaſt of the Son of *Jupiter*, meaning *Alexander* himſelf, declaring alſo that according to his obedience he ſhould be rewarded, and if he refuſed he ſhould be put to death: The Philoſopher firſt denying him to be *Jupiter*'s Son, anſwered the Meſſengers, that for his gifts he eſteemed them worth nothing, ſeeing his own Countrey could furniſh him with neceſſaries; and as for Death he did not fear it, but wiſh it rather, in that it was a

change to a more happy estate; So far did meer Philosophy carry men in the opinion of Felicity; that death was not to be feared in that to good Men it was the way to Felicity; a truth that a Christian may rely upon on better and more certain grounds then a Heathen can; It made *Seneca* imbrace death, saying as he bled to death, *Scalpello aperitur ad illam magnam libertatem via*; his death made but way to a greater liberty; so does the good Man, death it makes a way for that which is far better then any thing the world affords; And should it trouble a Christian then to yield to death.

Suppose a Man's Landlord should turn him out of his house, that he and his wife and children must lodg in the Streets, would he not willingly submit to that person that would remove him out of his present habitation, that possibly is but some smoaky hole, a dark, low and old Cottage, and compassed about with bad neighbors; into a lightsom, large, lofty, lasting house, and where he were sure to have good Neighborhood; Would it not do such a one good to think of the exchange he is to make? would it not make him willing to remove? such an house will stand him in stead indeed; And is not the believer assured of such an house? read 2 Cor. 5. 1. v. *For we know, that if our earthly house of this Tabernacle were dissolved, we have a building of God, an house not made with hands, Eternal in the Heavens.* The Soul now dwells in the body, which is but as a dark, mean, decaying old Cottage which is compassed about with bad neighbors. The Soul finds the body but a dark habitation, dark in comparison of Heaven; As that *Dutch* Divine *Bugenhagius* said of *Luther* after he had read his book *De Captivitate Babylonica*, That *Luther* was in the light but

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all the world besides in darkness; So only those souls by death removed out of the body and now in Heaven, They only are in the light; but the best of those that yet are in the body, are in darkness.

The body is but a mean habitation for the soul which is of a spiritual and immortal substance to dwell in *Eliphaz* in *Job*, calls it an house of clay; St. *Paul* in the place last named, calls it an Earthly house; *Solomon* calls it nothing but *Dust*, *Eccles.* 12. 7. v. it is but a *vile body Phil.* 3. 21. *v.* Tis but (as one says) a clay wall encompassing a treasure; or a course case of a rich Instrument.

And that which is yet worse, a decaying and ruinous habitation that will shortly moulder to Dust; those parcels of dust, making up the body, that were bound together by the bond of innocency, are by sin shaken loose and subject to a continual flux and decay.

But yet worst of all, the Soul finds its dwelling compassed about with bad Neighbors; how oft is the Soul whilst living in the body, like *Lot* living in *Sodome*, even vexed with the filthy conversations of the *Sodomites*, 2 *Pet.* 2. 7, 8. How oft are gracious souls forced to cry out with *David*, Psal. 120. 5. *Wo is me that I remain in* Mesech, *and dwell in the Tents of* Kedar. As bad Neighbors are always wrangling and quarrelling, and stirring up discord with those they live near; so are wickd men always contesting with these. That the soul may truly say as Lamenting *Jeremy* of the Church of the *Jews*, she dwelleth among the Heathen, she findeth no rest, all her persecutors overtake her, *Lam.* 1. 3. v.

Much might have been said of the Souls present habitation to make the soul at death willing to remove out of it; but what shall I say of that house not made with hands Eternal in the Heavens?

Is the body a dark house? Heaven is a lightsom house; hence it is set forth by the name of Light. Col. 1. 12. *Saints in Light*; that is, in the glorious Kingdom of heaven. And 1 *Tim.* 6. 16. God is there said to dwell in an unapproachable light; there is a perpetual Day without Night; *there is no night there*, says St. *John*, *Rev.* 21, 25. *v.* Though some regions that lye immediately under the *Pole* have light for several Months together, yet when the Sun withdraws from their Horizon, they have as long a night and darkness as before they had a day; but says St. *John*, *There shall be no night there*, no darkness there.

Is the body but a mean habitation for the Soul to dwell in? Heaven is a most glorious habitation. *Lactantius* beholding the magnificency of *Rome*, said, *Quomodo cœlestis Jerusalem si sic fulget terrestris Roma?* What an habitation hath God prepared for a Nation that love holyness and truth, if he have such things as these for them that love Vanity? What was the Temple built by *Solomon* for the Lord to this coelestial Paradise prepared by the Lord? What are the Courts of the greatest Emperors to the Court of the great God? what are the statelyest Fabricks in the world, if compared with this Eternal house in Heaven.

Is the body a ruinous house that will shortly moulder into dust? Heaven is an everlasting habitation; It is called so Luk. 16. 9. v. *They may receive you into everlasting habitations*; so is Heaven called in opposition to Earthly dwellings, which though many of them are beautiful and glorious, yet shall be laid in the dust. Many houses here below may be lasting, but not everlasting, but this runs parallel with Eeternity. The first seat of the first *Adam* in the first *Paradise*, was

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without doubt very glorious, but not permanent, not *Eternal*, this is far better, more glorious and *Eternal*.

Does the Soul find its present dwelling compassed about with bad Neighbors? In Heaven there is good, very good neighborhood. It is related of *Cato* an old *Roman* that he advised in the purchase of a Farme or House, that a man should consider of the vicinity or neighborhood there; *Ne malum vicinum haberet*; And to that purpose is related the proclamation of *Themistocles* a famous *Athenian* Captain, in the sale of his Lands, that, if any man would deal with him he should be sure of a good neighbor. There is (if I may have leave to say so) good neighborhood in Heaven. There is God our Father, he that begot us again lives in Heaven. There is *Christ* our Elder brother sitting at the right hand of God in Heaven. All the Saints departed, are now inhabitants of the new *Jerusalem*, which is Heaven.

And now, Christians, will it not do a man good that hath a good title to this *house not made with hands Eternal in the Heavens*, when he comes to dye, and his soul must be removed out of his clay Cottage. Death to him will be but a bridg from Wo to *Glory*; a passage out of a Wilderness to *Canaan*; the end of his misery and the beginning of his felicity; the conclusion of his labor and the settling himself to rest; though death may be a wicked man's fear, yet it will be his wish; though it be the others shipwrack, yet it will be his entering into harbor; though it be the others remove from *Earth* to *Hell*, yet will it be his remove from *Earth* to *Heaven*. To him death will be gain, to the other, death will be a loss; Death to the wicked man will be a dark and dreadful passage unto the second death and utter Darkness,

but to him an entrance into *Eternal life* and an heavenly light. Death to the wicked man will put an end to his short joys and begin his everlasting sorrows, but to him it will put an end to all sorrows and begin his everlasting joys.

When *Valentinian* the Emperor was upon his dying bed, among all his victories only one comforted him and did him good, and that was victory over his worst enemy, *viz.* his own naughty heart; So this one thing is enough to comfort a believer and do him good upon his dying bed, That having faithfully all his days labored for *Eternal good things*, now that he must dye, yet his eyes will be no sooner off these temporal things, but they shall behold *Eternal* objects; and the same minute that shuts his eyes shall again open them to behold God, and as it determines his misery, so it shall begin his happyness and feoffe him in that glory which he cannot but for ever injoy. This made holy *Basil* so resolute in his answer to *Modestus* the Emperor's Lieutenant when he threatened him with death; *Death* (saith he) *is a benefit to me, it will send me sooner to God, to whom I live, to whom I desire to hasten.* This made that *noble army of Martyrs* mentioned in Ecclesiastical History such Lambs in suffering, that their persecutors were more weary with striking, then they with suffering; This made them slight the sentence of death, go cheerfully to the stake, and leap into beds of Flames as if they had been beds of Down, and to suffer the most exquisite deaths and torments that ever the wit or malice of men or divels could invent or inflict upon them.

3. *Eternal good things will do a Christian good and stand him in stead when he shall be brought to stand at Christ's tribunal in the day of Judgment*; when all the

the world shall be on fire about his ears, and all earthly glory shall be consumed, yet our Saviour encourages such then to *look up and lift up their heads*, *for* their *redemption draweth nigh*, Luk. 21. 28. v.

We have seen the man injoying Eternal good things upon his death-bed, not shrinking or trembling at death; *sed post hoc judicium*; *but after this the Judgment*, Heb. 9. 27. v. whither if we follow him, though he stands at Christ's barr, yet not fettered in chains like a Malefactor, expecting a dreadful Sentence; neither trembling at *Judgment to come*, as *Felix* when he was a Judg upon the bench did, when he heard St. *Paul* preach of *Judgment to come*.

The *Epicures*, *Atheists*, and those debauched ones that now *Hector* it out so stoutly in the world, and brave it in a way of all manner of Voluptuousness both in despite of God and men, these would be glad if death were *ultima linea rerum*, the last line of all things, that when they dye and lye down in their graves there might be no Resurrection; As *Solomon* calls the Grave *a long home*, Eccles. 12. 5. v. they could wish it were rather an everlasting home; and that the grave might never give *up her dead*, Rev. 20. 13. v. But as death is a sleep, so it might be an Eternal sleep, & that there never might be any more Evigilation or waking out of sleep. It would please them to hear the grave called, *Invium retrò sepulchrum*, a place that had no regress thence; and they could wish from their hearts the doctrine of the *Saduces* against the Gospel were as true as the Doctrine of Jesus Christ in the Gospel; Jesus Christ in the Gospel tells us both of a day of Resurrection and a day of Judgment, but the *Saduces* teach that there is no Resurrection, no Judgment nor Judg; as these wish there were not; so dreadful are the thoughts of that day unto wicked men. This

This day will be the greateſt for terror to thoſe who never poſſeſſed more then this world, but the greateſt for joy to thoſe who, not contented with this world, had their hearts taken up with the great things of another world; When the greateſt part of the world ſhall be ſent trembling to Hell, being doomed to everlaſting Flames, and for ever to remain in the ſame condition of the Divels themſelves, then they ſhall go triumphingly to Heaven, be actually ſtated in an everlaſting happy condition, and for ever delivered from their fears and doubts of Salvation, which all their lives-time were a grievous burthen unto them.

Terrible will this laſt day be to all thoſe who never looked after providing for the Soul's welfare; but it will be a joyful day to thoſe who have laid up treaſures in Heaven, whither both Soul and body (thoſe two old companions are joyfully haſtening together. Happy Chriſtians are they who in this day of Grace (the only time men have to provide for their *Eternal* Condition) have gotten their ſouls ſtored with Grace, thoſe who now have their ſouls made gracious, ſhall then have both their ſouls and bodies made glorious. Time was when ſin had changed their ſouls from their Original beauty and glory, had changed them from their primitive excellency and holyneſs, their natures were then altogether ſinful, but at their converſion Nature was turned into Grace, and now at their Reſurrection unto Judgment, thoſe who had here gracious ſouls, will then have as glorious ſouls ſo glorious bodies; Then their ſouls ſhall be wholly freed from all ſins and corruptions and brought to their primitive beauty and comlineſs; and their bodies from mortality and all ſinful uncleanneſs that they may by Chriſt *be faſhioned like unto his glorious body*; It was a rare

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saying of holy *Bernard* and worthy to be written in letters of Gold; says he, *Christ hath a double coming, He comes now by his Ministers to make his peoples souls gracious, and at the day of Judgment he will come in his own person to make their bodies glorious*; those that have gracious Souls now shall have glorious bodies then, even bodies conformable to the glorious body of Christ, Phil. 3. 21. v. *Who shall change our vile body, that it may be fashioned like unto his glorious body*; like unto the Sun-like resplendent body of Christ. Their corruptible bodies shall be changed and be made incorruptible; their natural bodies shall be changed and be made spiritual bodies; their mortal bodies shall be changed and be made immortal bodies, 1 Cor. 15. 42, 43, 44. 53. v. *Behold* (says St. *Paul*) *I shew you a mystery, we shall not all sleep, but we shall all be changed.* 1 *Cor.* 15. 51. *v.* speaking there of the last day. Indeed the *Apostle* was already changed and the *Corinthians* were already changed; if we consider what St *Paul* and the *Corinthians* once were, they will appear to have been changed, Nature in them was already changed into Grace, but the change he speaks of, which should be at the day of Judgment, is this, Grace should then be turned into glory; Their gracious souls should be made glorious souls, and their vile bodies should be made glorious bodies.

As the Inhabitants of *Samaria* once said, Isay 9. 10. v. *The Sycomores are cut down, but we will change them into Cedars*; the *Sycomore* is but a mean despicable tree to the *Cedar*; the bodies of the best are but vile and despicable bodies now, but at the day of Judgment they shall be changed into glorious bodies. In that glorious morning when *Christ* shall come to Judgment, every one that hath gotten grace here, shall

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put on a new freſh ſuit of fleſh, richly laid and trimmed with glory, ſays an ingenious perſon. So much good will Grace do us then and ſtand us in ſtead then.

Then to have an intereſt in God, the God of all grace, will alſo do us good and ſtand us in ſtead; then thoſe, who have gotten God for to be their God in Covenant with them, will find their intereſt in God to do them good. though God will then be a conſuming fire to burn up ſouls like ſtuble that had not God for their God, yet thoſe who have this intereſt in God, they may look upon him, not as an enemy that will ſet himſelf againſt them, but as a friend that is reconciled unto them; not as an angry Judg that will condemn them, but as a merciful Father that willingly hath pardoned them; they may behold him not as clothed with dread and terror, but with mercy and compaſſion; though then God will frown upon them who never labored to get an intereſt in him, yet will he turn away his anger from them who have choſen him for their God, and will behold them with a ſmiling countenance.

Moſt men highly value an Intereſt in great perſons, and too many value this more then to have an intereſt in a great God; But experience ſhews how mutable the friendſhip of men is, they are like weathercocks upon Steeples that turn with every wind; ſometimes in their friendſhip they are like the Sun in its full ſtrength, but anon ſome cloud of a ſmall or imagined offence darkens all their love; and nothing is more common then to find friends dying oftentimes one to another, even whilſt they live, and their ſometimes injoyed friendſhip then does them no good nor ſtands them in ſtead, whatever be their ſtraits they come into. But when once a Chriſtian hath gotten an intereſt in God, God will

will be a God to him as long as he is God; God is a God for ever, and he will be his God for ever. What God is, he was from Eternity, and what God is to any he will be to Eternity, there shall never come the time when God will withdraw his love, or his good will cease towards them. He will always do them good, and always stand them in stead, both in life and death, and the day of Judgment.

God that hath done them good and stood them in their greatest straits of this life will do as much for them at this day. An Interest in God did stand *David* in stead when he was in that great strait at *Ziglag*, the City was burnt by the *Philistins* in his absence, his wives carryed captive, the people ready to stone him, but *David* he *incouraged himself in the Lord his God*: So Psal. 31. 14. v. there also this man, who was a man after God's own heart, is in a great calamity and trouble, but an interest in God did him good and stood him in stead then, For says he, *I trusted in thee O Lord, I said thou art my God.* God will have them to know that they have not any cause to fear nor be dismayed whersoever they are or whatsoever condition they lye under, so long as they have him to be their God. Isay 41. 10. v. *Fear thou not, for I am with thee: be not dismayed*; And he gives the reason, which is satisfactory enough to all that know what God is, and what it is to have God for their God; the reason is in these words, *For I am thy God.* O the happy condition of that man who hath God for his God! God being his, then whatsoever is in God, whatsoever God can do, and whatsoever God hath is his, because God himself is his. The propriety that he hath in God extends throughout to all that is in God, to all that God is or can do for his good; Whatsoever there

is

is in God ſhall be as truly that man's for his good, as it is God's for his own glory. God will do that man good not only whilſt he lives but when he dyes; for God is not his God only while he lived, but when dead; he is his God to do him good at death, and to do him good at Judgment. Whilſt he lived God was his God to pardon his ſins, they both go together, *I will be their God and I will forgive their Iniquities and remember them no more*, Jer. 31. 33. v. When he dyes God is his God, even when he paſſeth through the valley and ſhadow of death, he is with him, and when his ſoul leaves his body, he ſends a guard of Angels to carry that into *Abraham's boſom*; And when the body hath lyen a while in the Grave, as he is his God he will raiſe it up out of the grave to glory, in the day of Judgment he ſhall be made up with God's Jewels at that day.

Then alſo an Intereſt in *Jeſus Chriſt* will do good; let the terror of that Judgment be never ſo great to the greateſt part of the children of men, it will not be ſo to thoſe that have gotten *Jeſus Chriſt* to be their Saviour, and that then ſhall have *Jeſus Chriſt* to be their Judg.

It will be a dreadful day to all thoſe that have been aſhamed to make a profeſſion of *Jeſus Chriſt*, that have been aſhamed of the ordinances of *Jeſus Chriſt*. Luk. 9. 26. v. *Whoſoever is aſhamed of me and of my words, of him ſhall the Son of Man be aſhamed when he ſhall come in his own glory, and in his Father's, and of the holy Angels.*

And that have ſhewed no mercy to the poor afflicted and diſtreſſed members of Jeſus Chriſt, that have ſhut their bowels againſt thoſe that have been related to *Jeſus Chriſt*, Matth. 25 41, 42. v. *Depart from me ye*

curſed

curſed into everlaſting fire, prepared for the Divel and his Angels. But why ſo ſad a doom? *For I was an hungred and ye gave me no meat, I was thirſty and ye gave me no drink, I was a ſtranger and ye took me not in, naked and ye clothed me not; ſick, and in priſon, and ye viſited me not;*

And that have had no ſincere love to Chriſt, 1 Cor. 16. 22. v. *If any man love not the Lord Jeſus Chriſt, let him be* Anathama Maranatha. Let him be *Anathama*, that is, let him be accurſed, When? *Maranatha*, when *Chriſt* comes to Judgment.

And that have not yielded obedience to the Goſpel of *Jeſus Chriſt*, 2 Theſ. 1. 7, 8. v. *The Lord Jeſus ſhall be revealed from heaven, with his mighty Angels, In flaming fire, taking vengeance on them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt.*

But *Jeſus Chriſt* will ſtand them in ſtead who ſhall then be found having an intereſt in *Chriſt*; Will it not ſtand one in ſtead at the barr of Man's tribunal, that the Judg upon the bench is his friend, that the Judg is one that loves him dearly, that he is one who deſigns the good and welfare of the priſoner; that the priſoner knows aſſuredly, Well, my Lord the Judg whatever accuſations are brought in againſt me, will be my friend, I am ſure he will ſave my life, I am ſure he will acquit me; Indeed if the Judg were a man's enemy, ſuch a one hath cauſe to fear; So if then the Divel or wicked men were to be our Judges we ſhould have cauſe to tremble, but *Jeſus Chriſt* he is to be our Judg; he that was once judged, condemned and executed in our ſtead, is to be our Judg; he that redeemed, regenerated, ſanctified and juſtified us, is to be our Judg; he that hath loved us, he that hath interceded

ceded for us with the Father, he that hath united us to himself and hath made us one with himself, is to be our Judg. And will not *Jesus Christ* now stand his people in good stead? see Rom. 8. 1. v. Such shall never be judged to condemnation: *For there is therefore now no condemnation to them which are in Jesus Christ, who walk not after the Flesh but after the Spirit*: they shall then hear no other proclamations but of blessings, peace and glory; no other sentence but of absolution; *Christ* hath verily told us, John 5. 24. v. *Verily, verily I say unto you, He that heareth my Word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death to life.* John 3. 36. v. *He that believeth in the Son hath Eternal life.* Hath Eternal life? how? 1. *In promissis*, in promises thereof. 1 Joh. 5. 25. v. *And this is the promise that he hath promised us, Eternal life.* 2. *In principiis*, in the beginnings of it; Eternal life is begun here. *John* 17. 3. v. *And this is life Eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. This is life Eternal*, that is, 'Tis the beginning of life Eternal, the full injoyment of which life is hereafter to be had. 3. *In primitiis*, in the earnests, first fruits and handsel of it, in those clusters of grapes and bunches of figgs, those graces of *Christ*'s spirit; they are called by Saint *Paul* Rom. 8. 23. v. *The first fruits of the Spirit.* 4. *In capite*, *Christ* as a believer's head already injoys it, and so a believer hath it in a begun possession. Upon Earth *Christ* was his surety to answer the penalty of his sin, and in Heaven he is now his advocate, to take seisin and possession of *Eternal life*. So that *Jesus Christ* then will not sentence them to *Eternal death* who are so many ways interested in *Eternal*

nal life; he will not cast any of his members nor any branches growing in him, into Eternal fire; none of these shall be made everlasting fuel for Eternal flames.

But yet this should not incourage any one in the way of Licentious living; no, the thoughts of the day of Judgment should call upon every one to keep a good Conscience and to walk unblamably all the days of their lives both before God and Man; This is a duty that St. *Paul* lays down from this doctrine of the day of Judgment, *Act.* 24. 15,16. *v.* First the Apostle lays down the Doctrine of Christ's coming to Judgment, *That there shall be a Resurrection both of the Dead, both of the just & of the unjust*; as if he had said, All men shall appear at *Christ*'s Tribunal in the last day: And what follows? *Herein do I exercise my self to keep a good Conscience void of offence, both towards God and towards Man.* The thoughts of this, that the *just* must arise and be judged by *Jesus Christ*, as well as the *unjust*, this was an inducement upon St. *Paul*'s heart, that he should labor to keep his Conscience *void of all offence both towards God and Men.* Unto this of St. *Paul* let me add another place out of St. *Peter*, The Apostle having shewed *That the day of the Lord will come as a theif in the night, in the which the Heavens will pass away with a great noise, and the Elements shall melt with fervent heat, the Earth also and the works that are therein, shall be burnt*, 2 Pet. 3. 10. v. addeth in the 11. v. *Seeing you look for such things as these, and that all these things shall be dissolved, What manner of persons ought ye to be in all holy conversation and Godlyness.* The Apostle here would infer from *Christ*'s appearing in Judgment, and the dissolution of the Heavens and all things at the last day, That they should be careful to

ſpend their days in all manner of Piety, and to keep their Conſciences free from Sin. St. *Auguſtine* tells of himſelf, that as long as his Conſcience was gnawed with the guilt of ſome youthful luſt he was once inſnared with, the very hearing of the day of Judgment was even an Hell to him. Conſcience will then go with men to Judgment, but they who have their *hearts ſprinkled from an evil Conſcience*, will hold up their heads in judgment, and not fear when the reſt of the world ſhall be full of fear, nay when the whole world ſhall be in an aproar, and ſhall ſee the Earth flaming, the Heavens melting, the Judg arrayed with Majeſty and attended with all his holy Angels, ſitting on his Throne of Glory *like the fiery flame*, Dan. 7. 9. *v.* and all ſouls fetched from Heaven and Hell to be re-united to their bodies; when dreadful ſouls muſt leave their place of terror, and once more to be re-united to their ſtinking Carions to receive a greater condemnation; and bleſſed ſouls now in their place of happineſs once more to be re-united to their then refined and glorified bodys to receive *Eternal glorification.*

Happy we if here we find our ſouls changed by Grace, in Covenant with God, united to Chriſt, and do exerciſe our ſelves to have always a good *Conſcience void of offence towards God and towards Man*; Then may I ſay as St. *John* does; 1 John 3. 2. *Now we are the ſons of God, but it doth not appear yet what we ſhall be: but we know, that when He ſhall appear, we ſhall be like him, for we ſhall ſee him as he is.* Read thoſe words of the ſame Apoſtle in the former Chapter, 1 Joh. 2. 28. v. *And now little children abide in him,* (In *Chriſt* your dear and ever bleſſed Saviour) *that when he ſhall appear* (in Judgment)

ye

ye may have confidence, and not be ashamed before him at his coming. Fear thou not, O Christian, who hast labored for, and possessed thy self of *Eternal good things*; which are the *Best of good things*; such things that will make thee good, and do thee good when all Temporal good things will do thee no good, *But go thou thy way until the end be: for thou shalt rest, and stand in the lot at the end of the days, Dan.* 12. 13. *v.* Go on in the way and course of thy life that yet remaineth, be contented whatever condition thou beest cast into, prepare for the end of thy life, so that thou mayst end it comfortably and go to thy grave in peace, and stand up at the general resurrection of the Dead (when *Christ* shall come to Judgment) in thy lot, of Coelestial Inheritances and heavenly glory, prepared and allotted to thee and all laborious Christians, at the end of the world, for the days of Eternity. *For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the Dead in Christ shall arise first,* And *then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord; Wherefore comfort one another with these words.* 1 *Thes.* 4. 16, 17, 18. *v.*

I have done with the two first Reasons confirming this truth, *That the great labor and pains of every Christian ought chiefly to be imployed not about perishing, but Eternal good things.* First *because God commands it*, and the very obeying of his commands goes not without a blessing, not to name any temporal blessings we have here in hand, or promised unto obedience, tis sufficient that we obtain a future happyness and glory with all those *Eternal good things* of

Heaven; And tis said of *Jesus Christ*, Heb. 5. 9. v. *He became the author of Eternal salvation unto all them that obey him.* Secondly, *because Eternal good things are the best of good things*, things of the greatest usefulness and necessity to us in order to our *Eternal* happyness. It is of absolute necessity that we should be made gracious, as we would be made glorious; that we should be interested in God, as we would be made happy with God; that we should be united unto *Christ*, as we would be saved by *Christ*; that we be sanctified by the Spirit, as we would dwell with the Spirit; that we keep a good Conscience, as we would escape everlasting horror of an evil Conscience. These make a man a good man and assure him of Heaven, and they do a man good and chear him in his way to Heaven. I now pass on to a third Reason.

3 *Because Eternal good things are lasting good things, other good things are perishing good things*; and this is the third Reason why our *Labor and pains ought chiefly to be imployed not about perishing but Eternal good things*; all other good things perish in the using, they are fading good things, things that endure but for a season, 2 *Cor.* 4. 18. say they should endure for a very long season, what were that season to *Eternity*, unto which they will not indure. Those in the *Hebrews* were contented to part with any thing that indured but for a season, so they might have an *induring substance*: things that were but for a season would not content them; only things that would indure to everlasting. Those things only are lasting that are for everlasting.

It is true what Divine *Seneca* says, *Inter peritura vivimus*; The things of this world we live amongst are all perishing and decaying dayly, things that never

ver ſubſiſt, but paſs along with the head-long and precipitate river of time.

The greateſt things of eſteem in the world are naturally of themſelves periſhing and decaying and without ſuffering any exterior violence, would of themſelves ſoon come to an end; but there are alſo many unthought of accidencies and extraordinary violencies which force Nature out of her courſe, and raiſes ſtorms in the Sea of this world, by which ſuch things, that men dote upon below, ſuffer Shipwrack. As the faireſt flower withers of it ſelf, yet it is alſo very oft withered by ſome ſtorm or other, or pluckt from the root by ſome hand. Take the moſt exact and reſplendent beauty that is, a face never ſo beautyful or amiable for colour and favor, a body moſt comly for feature and ſhape like that of *Abſolom*'s, who from top to toe had no blemiſh) a skin as white as the *Lilly* and embroidered over with purple veins, yet this beauty how ſoon will it loſe its luſtre and be withered and rivelled with age, and at laſt be turned into a rotten carcaſs, which the worms and duſt will devour; Nay, often before Old age or Death it is blaſted by ſome other cauſe; by the violence of a *Fever* or infection of the *Small-Pox*, it is rendered an ugly ſpectacle to behold, nay a little Sorrow will melt it and conſume it, *Pſal.* 39. 11. *v.*

The ſtrongeſt and moſt ſumptuous Cities or Palaces will decay with continuance of time, but are alſo ruined many times by the violence of Fire or Earthquakes. To give ſome Inſtances hereof. And firſt what waſte hath been made by fire, a judgment ſeen with your own eyes upon the Nineteenth of *April*, 1667. beſides other Forreign and Domeſtick Ruins cauſed by this furious Element, which hath ſomtimes

ridden triumph through the Streets of greateſt Cities as though it diſdained all reſiſtance untill either the whole or greateſt parts thereof have been turned into Aſhes and laid in their Rubbiſh; I'le paſs by that great Fire at *Conſtantinople* 1633. where tis ſaid 7000 Houſes to have been on fire at once. And that Fire in *Germany* in the time of the late Warrs there, where a Reverend Divine of this Nation, accompanying of an Ambaſſador, affirmed that his own eyes told at one time the number of Twenty and ſix Villages and Towns, all burning at once round about one City. And I will little more then hint to you what ruine *Nebuzaradan* cauſed by fire in *Jeruſalem*, when he burnt with fire *Solomon*'s houſe that was thirteen years under the hands of no ſmall company of Workmen, and alſo the *Temple* there built by *Solomon* for the Lord, being the work of Seven years, and overlaid with pure Gold, *and all the houſes of* Jeruſalem *and all the houſes of the great Men, burnt he with fire*, Jer. 52. 13. v. Who can but even weep to remember that dreadful Fire in *London*, *September* the 2. 3. 4. in the Year 1666. where there were about 13000 houſes burnt, what an heavy ſpectacle was there then ſeen, to ſee the flaming of ſo many houſes at once, the conſuming of ſo much ſubſtance, the deſolation of ſo many dwellings, and to behold the labor of many a Father, Grand-father, and great Grand-father, ſuddenly converted into Smoak and Rubbiſh. *Sit tranſit gloria Mundi.* How many but two hours before this fire begun, poſſibly were promiſing themſelves to live merrily and comfortably? they did not, many of them, fear that themſelves or children ſhould ever be deſtitute of an habitation, they then injoying convenient houſes, and thoſe well furniſhed, and

them-

ſelves well ſtockt to make good their promiſes and to eſcape miſeries, but in a few hours ſaw all theſe *Temporal good things* flying away from them upon the wings of a windy Flame, and flying away *as an Eagle towards Heaven*, as *Solomon* hath it *Pro.* 23. 5. *v.* One little flake or ſparke of fire turning all into Rubbiſh ſuddenly, and making rich Men to become poor, and poor men to become Beggars. How many upon the firſt day of *September* were well furniſhed with all things, but before the fifth day, were ſpoiled of all and ſent to the Fountain for their beſt Cellar? to the ground for their bed, to anothers cupboard for their bread, and to their friends wardrobe for their cloaths. It would be even endleſs to undertake to recite how many ſtately Cities and ſumptuous Fabricks this untameable Element hath turned into Aſhes; yet let me add what is ſaid of that brave *Roman Scipio Africanus*, he having ſet *Carthage* on fire, and beholding the burning, foreſaw and bewayled the deſtiny of *Rome*: Chriſtians, we have ſeen the houſes and habitations of others burnt before our eyes, we have heard of more then our eyes have ſeen, what ſhall we learn hence? O let us learn, that though God (for which praiſed be his moſt glorious Name) preſerves us and our habitations, encircles us and our houſes about with the ſecurities of providence, yet what hath befaln others may befall us, and may befall the ſtatelieſt, ſtrongeſt, and moſt magnificent Fabricks of others, which as they are in themſelves ſubject to many caſualties, ſo our Sins may provoke God by the like judgments to make us know they are (though good things) yet that they are (not only in themſelves, but alſo many other ways) ſubject to fade and perith. I muſt mind you of his words, who

faith, *Properant ignita peccata ignita supplicia*, Fiery sins will beget fiery punishments.

Not to say more of ruines caused by Fire, I come to the other caused by Provocations, Earth-quakes, which in many places have proved more destructive and done more mischief than Fire; suddenly throwing down Mountains, and again sometimes also making plain grounds to be mountains, ruining houses and great buildings, leaving Churches like unto great heaps of stones, swallowing up not only whole Towns and Cities, but large Islands, turning dry Land into Sea, raising up Islands in the Sea; Severing great places from the Continent, and at one instant, destroying thousands of People in such places.

Thus were destroyed *Laodicea*, *Hieropolis*, *Colossus* and *Smyrna*, those great Cities of *Asia*, for the rebuilding of the last, the Emperor remitted ten years tribute. Thus in the year 1531. at *Lisbon*, 1400. houses were overthrown. And thus was *Britain* severed from *France*; *Africa* from *Spain*; and *Sicily* from *Italy*.

What a prodigious Earth-quake was that of Mount *Ætna* in the year 1669. causing astonishment and amazement, not only to those who saw it and felt the horrid effects of it, but even to the whole World, that in any measure heard thereof: an Earth-quake that was attended with violent eruptions of the said Mount, and an inundation of Fire, rivers of fire, Cinders and burning stones and other matters of dreadful Nature proceeding from thence; In forty days the habitations of 27000. persons with thirteen Towns, were destroyed by this fiery inundation, with all the Lands belonging to the same, besides many houses near the very walls of the City *Catania*. Now as the strongest

ſtrongeſt and moſt ſumptuous Cities and Palaces decay not only by continuance of time, but are alſo oftentimes ruined by the violence of Fire or Earth-quakes, even ſo it oftentimes happens to all temporal things whatſoever, not only their own natures but many extrinſecal violences cauſe them to periſh and decay. I ſhall confirm this by ſome Inſtances of ſuch men that have been lifted up to the height of Proſperity, Honor, and worldly greatneſs, yet afterwards have been flung headlong into the loweſt adverſity, that have been to day rich and to morrow poor, to day in proſperity, to morrow in adverſity; to day accounted happy, to morrow made miſerable.

Andronicus, Emperor of the Eaſt, at one time is clothed in Purple, adored by Nations, his Temples are inriched with a Royal Diadem, the Imperial Scepter in his hand, at another time laid hold upon by his own Vaſſals, led with a ſtrong chain and collar about his Neck like a Maſtive-dogg to the Market-place, there abuſed by all, his right hand cut off, mounted upon a lean Camel with his face towards the tail, and after the ſuffering of a thouſand indignities and miſeries, hung up by the heels between two pillars and there left to dye.

Beliſarius, at whoſe valor and courage the whole World was amazed, who had been crowned with many warlike proſperities, triumphs, and victorious Atchievements under the Emperor *Juſtinian*, having overthrown the *Perſians*, vanquiſhed the *Vandalls*, ſubdued the *Goths*, and whoſe wealth was exceeding great, yet became a blind Beggar having his eyes put out, was led at laſt in a ſtring, begging Alms and crying, *Date obolum Belliſario*; give an half-penny to *Belliſarius*.

Proud

Proud *Bajazet* the great *Turk* was carryed and carted up and down in an Iron cage through all *Asia*, and made to serve as a block by whose shoulders *Tamberlain*, that warlike *Scythian*, used to mount his horse.

Dionysius the great King of *Syracuse*, was driven to get his bread by teaching of a School at *Corinth*. *Adonibezek* a mighty Prince, is suddenly made a fellow-commoner with the Doggs, *Judg.* 1.7. *v.*

Pythias, who once was able to entertain and maintain *Xerxes* his whole Army, yet afterwards pined to death for lack of bread.

Vitellius, whom both the East and West acknowledged for the Lord and Monarch of the World, waited on by Princes of his Empire, whose Riches were beyond Estimation, even Gold abounding with him as stones of the streets with others; but his great glory ended in ignominy, his Majesty in the greatest infamy, he was soon brought from the top of worldly Honor and Felicity, into the greatest contempt and misery; being by a rope dragged through the streets of *Rome*, Murthered in the Market-place, and his body at last cast amongst those as were not lawfully to be buryed.

That victorious Emperor *Henry* the fourth, who had fought Two and thirty pitched Battels, fell to that poverty before he dyed, that he was forced to petition to be a *Prebend* in the Church of *Spier*, to maintain him in his old age.

Tis reported of a Duke of *Exeter*, one that had married *Edward* the fourth's Sister, that he hath been seen in the Low-Countries begging barefoot.

Haman was a great Man and feasted with the King one day, and yet was made a feast for Crowes the next day. *Julius*

Julius Cæsar goes an Emperor to the Senate in the Morning, but before Evening is brought a Corps home again.

Gillimer a potent King of the *Vandalls*, was so low brought, as to intreat his friend to send him a Spung, a Loaf of Bread, and a Harp; a Spung to dry up his tears, a Loaf of Bread to maintain his life, and an Harp to solace himself in his misery.

Alexander the Great that famous Monarch who filled the Earth with the Trophies of his Deeds and Triumphs of his Victories, whom not *Darius* or other great Princes could conquer, was soon poysoned by his obliged Servants: Histories abound with examples of all sorts of Men, who in their prime, their pride, in a flourishing estate and upon the very top of worldly glory, have most strangely, suddenly, fearfully, and wonderfully, been brought low and debased.

Verily the misery wherein all temporal things and humane happiness often terminates, is not to be conceived; that a man may better trust to the wind or to letters written upon water, then to any humane felicity or *Temporal good things* whatsoever. All things in the world being but like a nights dream which disappeareth with the day; like flowers that have only their months, but end with the Spring or Summer; like Grass which in the morning flourisheth and groweth up, but in the evening is cut down and withered; like Nosegays now in the bosom, by and by in the besom; like so many bubles in the water which burst of themselves; as so many Spiders-webs that are easily torn in pieces; like wandring Birds, which look upon us from a bough of some tree, making us a little chirping musick, and then fly away. How many examples

amples are there in the world of withered and blasted estates? How many persons do we read and hear of that have supposed their *mountain so strong, that they should never be moved?* yet they have been stript of all before they dyed, and have become as poor as *Job*, as we say; How many that for a long time together never saw one day of Sorrow but had the patient providence of God resting with all favor and success upon their *Tabernacle*, and were invested with great Lordships and possessions, but have brought all to a morsel, and have dyed wanting? How many who were once well fed and warm clad, have soon changed their pastures; and their cups, which did once run over with Wine, have been filled with the waters of *Marah*; and they put into the poor man's dress. Let men possess never so much of these *Temporal good things*, yet they have no *Charter* for what they injoy. They who are now full and abound with all things to make their lives comfortable, may (by many ways) brought to poverty; Ruth. 1. 21. v. says she there, *I went out full, and the Lord hath brought me again empty.* As one says; *Dies, hora, momentum, evertendis Dominationibus sufficit, quæ adamantinis credebantur radicibus esse fundatæ.* A day, an hour, a moment is enough to overturn the things that seemed to have been founded and rooted in *Adamant*, and to make them perish.

O that those men who are so greedily set to gain the world, and nothing else but the world, and the things of the world are in their thoughts, and have their hearts and affections, for these they toyl, labor, and take pains day and night, never minding what will befall their souls, and yet they see what the things are they so much labor for, poor trifles, the very best

beſt are, if compared to the Soul, the ſoul that muſt abide for ever, and yet theſe things, that are but periſhing things and they have no aſſurance to injoy them one hour to an end, take up all their time and labor and pains.

Such men put me in mind of what is reported of a Woman who had her houſe on fire, that ſhe was very buſy and ſpent her time and took great pains about ſaving and gathering up many trifling things, and in the mean time had a child in the Cradle, and forgot that; now when the poor Woman came to take a view of what ſhe had gathered up, ſhe ſaw but a few trifling things; but when her child came into her mind, imagining that her child had been burnt (though it was ſaved) ſhe ran mad, to conſider that ſhe ſhould be ſo fooliſh, as to mind things of no concernment and to forget her child. So will it grate upon the Conſciences of thouſands to all *Eternity* when they ſhall remember they labored all their life for ſuch things as periſh with their uſing, but neglected what ſhould have done their ſouls good to *Eternity*.

But thoſe things we ſhould cheifly labor for, are *Eternal* and everlaſting *good things*. As indeed all the things of Heaven are *Eternal* and everlaſting, and as far from diminution and decay as the ſoul from death, and can be no more corrupted or ſhaken then the ſeat and omnipotency of God ſurprized. How many Scriptures bring this Olive branch in their mouth and aſſure believers that all the things of Heaven are Eternal, which truth is the flower of all our joy.

Take this brief account of Heavens *Eternal good things*.

1. *That Glory in Heaven is Eternal Glory.*

2. *That life which is to be had in Heaven is Eternal life.*

3. *That*

3. *That Joy which is to be had in Heaven is Eternal joy.*

4. *That Inheritance which is to be had in Heaven is an Eternal Inheritance.*

5. *The kingdom of Heaven is an Eternal kinddom.*

6. *The Crown worn in Heaven is an Eternal Crown.*

7. *The house or habitation prepared in Heaven is an Eternal habitation.*

1. *The Glory in Heaven is Eternal glory.* Our blessed Saviour is ascended up into Heaven, and there is made partaker of this glory, but he will have all those who are his to fare as he himself fares, they shall all of them be dwellers in glory with him. See *John* 17. 22,23,24.v. *The Glory which thou gavest me, I have given them:* (viz. *those whom God had given him*, v. 6.) *that they may be one, even as we are one. I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me:* When *David* was sent by God to *Hebron* to be crowned, he will not go up alone, but takes with him all his men, with all their houshold; they shall have a part with him; So *Jesus Christ*, will not be happy alone, will not live in glory alone; as, a loving Husband he cannot injoy any thing if his wife and children have not a part with him; so *Jesus Christ* will have all his in glory with him, to see his glory, and as I have already shewed, to be glorifyed with him; and this glory wherewith they shall be gloryfied is an everlasting

ing glory; tis no glory that is tranſient, or that will ever end, but tis Eternal glory; It is *Excellentis gloria pondus æternum*, 2 Cor. 7. 4. 17. v. where the Apoſtle ſpeaks of an *Eternal weight of glory*; And St. *Peter* ſpeaks *De æterna gloria in Chriſto Jeſu*. Of Eternal glory by Chriſt Jeſus.

2. That life which is to be had in Heaven is Eternal life; It is not a life of *threeſcore years and ten, or fourſcore years*, as our lives in the world are, which are *ſoon cut off and flie away*, Pſal. 90. 10. v. A longer life then that which is promiſed in the laſt verſe of the very next Pſalm, Pſal. 91. 16. v. *With long life will I ſatisfy him*; the word *Long* is too ſhort to ſet out to us this life; Old *Parr*'s life was a long life; and the life of *Johannes de temporibus*, was a long life, for he lived in ſundry Centuries and filled up Three hundred threeſcore and one years; *Adam* his life was a longe life, and *Methuſalah*' life was a longer life; but this is an everlaſting life.

Alas! our life here on earth is but a ſhort life, every day the thread of mens lives are wearing, the oyl of their Lamps waſting, and time is carrying them towards the habitations of *Eternity*, and they quickly come to an end, but in Heaven (our being, our bleſſed being,) ſhall have no end. *Ibi eſſe noſtrum non habebit mortem.* It is the promiſe made to thoſe who are believers, John 3. 15. v. *That whoſoever believeth in him, ſhould not periſh, but have Eternal life*; the life in Heaven is a laſting life indeed, *Adeo diutina, quod nequit terminari*; So laſting as it is everlaſting; A life that is as Eternal for continuance as he that had no beginning.

That not to be termed a life, which conſiſteth of the body and the ſoul; but that, even that is truly

life

life, which flouriſheth in the memory of all ages, and which *Eternity* it ſelf ever beholdeth; ſays one, *Illa, illa vita*, the life of glory that is life indeed; where when a Man hath lived as many thouland years or ages, or Centuries as there are piles of Graſs on the ground, or grains of Sand on the Sea-ſhore, or Stars in the Sky, he ſhall be as new to begin again as the firſt day he lived in Heaven.

We are here ready to admire the great age of ſome men, of ſuch as live long, but *Nihil longam quod finem habet*; that is truly long that laſts for ever. And this life that laſts for ever is enough to Comfort any Chriſtian in the loſs of a preſent life that will laſt but for a few years. When *Philip* asked *Democritus*, if he did not fear to loſe his head, he anſwered, No: for, (quoth he) If I dye, the *Athenians* will give me a life immortal: his meaning was only this, he ſhould be Statued in the treaſury of *Eternal* fame: So may every Chriſtian ſay who hath gotten *Eternal good things* for his portion, When they dye and have an end put to this life, God will give them a life immortal: Such a man cannot but have his ſoul brimful of brave thoughts, that in a dying hour is able to refreſh himſelf with this meditation, *Though I now muſt dye and have an end put to my natural and miſerable life, yet I ſhall now enter upon an Eternal and happy life.*

3. *That Joy which is to be had in Heaven is Eternal Joy*; Whilſt the beſt here in the world are weeping and many times full of Sorrow, the worſt and vileſt of men are full of joy and abound in their pleaſures, but here is their miſery, the poſting Sun of their joy and pleaſures after a ſhort gleam and a few days vain gliſtering will ſet in the Ocean of endleſs Sorrow. The wicke-

wicked man's joy is but a ſhort-liv'd joy, ſoon puffed out and laſts but for a moment (to ſpeak of) when it laſts longeſt, Job 20. 5. v. *The triumphing of the wicked is ſhort; and the joy of the hypocrite but for a moment*; and therefore it is by the Preacher, *Eccleſ.* 7. 6. v. compared, to *the crackling of thornes under a pot*; It is as ſoon out as in: makes a great noiſe and dies. But the joy of Heaven is laſting, yea everlaſting, begun here and laſts to all *Eternity*, called therefore *Everlaſting* conſolation, ſuch is the Saints joy, 2 *Theſ.* 2. 16. v. We may compare their joy in Heaven as ones does God's rich mercy (from whence it flows) to the *Oyl in the cruſe*, which was ſtill ſpending but never ſpent.

They who have made ſure a proviſion for Eternity, ſhall have joy for evermore; In the world indeed they meet with many changes; in this *Babylon* they are oftentimes forced to hang their Harpes upon the Willows, and diſabled from ſinging ſweetly to the Lamb their Hebrew ſongs, their eſtates and conditions are as variable as you ſee the Heavens at this time and ſeaſon are; now fair, by and by foul, now the Sun ſhines moſt gloriouſly, but by and by the whole Heavens are cloudy and ſending down ſhowers: Their comforts have an *Autumn* and their joys a fall of the Leaf.

Their joys are ſoon clouded with ſorrows; for if God do but hide his face they are troubled; *Pſal.* 30. 7. v Though they ſomtimes taſte of the waters of life, yet again they do drink of the waters of *Marah*.

Now they are with God in the Mount, and ſee his face, at another time they are walking in the valley of the ſhadow of Death and there wandring in a maze of

perplexed thoughts, heavy cares, afflicting fears and bitter sorrows.

It at one time they have the oyl of joy and gladness, yet at another time they have the spirit of heaviness and sadness. If at one time they have sweet tastes of Heaven, yet at another time they are even distracted with fears of Hell.

But in Heaven they shall have nothing but joy and no sorrow; all tears there shall be wiped from their eyes, and all sorrow driven from their hearts, there they shall injoy full joy without any mixtures of sorrow, they never sow again in tears, but shall injoy good days for ever. *Rev.* 21. 4. v. There will be no more death, neither sorrow nor crying; But Isay 61. 7. v. *Everlasting joy shall be unto them*; yea *fulness of joy and pleasures for evermore*; Psal. 16. 11. v. there will be pleasures to all Eternity; and millions of years multiplyed by Millions, do not make up a minute to this Eternity.

The joy of Heaven is such a joy, *Quod non divellit æternitas*; A joy that Eternity begins, but Eternity shall never end.

Great was the *Jews* joy after that the lamentable and sad decree of *Ahasuerus* was reversed and *Haman*'s plot defeated, insomuch that the days that were appointed for their death and ruine, were turned into day of feasting and joy, and wherein they sent presents every man to his Neighbor and gifts to the Poor, *Esther.* 9. from verse the 17. to 28. and this joy as it was then great, so it hath been lasting, for the *Jews* cease not to celebrate the same to this day. But what is the Continuance of the *Jews* joy for this great Deliverance from *Haman*, to the joy of every believer in Heaven for their deliverance from Hell? that hath been

been but for some hundreds of years, from the time of *Ahasuerus* to this present, and say this annual commemoration should last as long as the World shall last; yet would it be nothing to the joy in Heaven that shall last for ever.

4. *That Inheritance which is to be had in Heaven, is an Eternal Inheritance*; The greatest Inheritances that men do settle upon their children, put them all together, are not equivalent unto it. When an Embassador told *Henry* the fourth that magnificent King of *France*, concerning the King of *Spain*'s ample Dominions; First saith he, he is the King of *Spain*; is he so? saith *Henry*, and I am King of *France*: but saith the other, he is King of *Portugal*; and I am King of *France*: saith *Henry*: He is King of *Naples*, and I am King of *France*: He is King of *Sicily*: and I am King of *France*: He is King of *Nova Hispaniola*, and I am King of *France*: He is King of the *West Indies*, and I said *Henry* am the King of *France*. He thought the Kingdom of *France* only, equivalent to all those Kingdoms how large and great soever, how rich and wealthy soever they were; so this Inheritance in Heaven is more then equivalent to all the Inheritances in this world; It is an inheritance infinitely large and that will satisfy all the children and heirs thereof without any occasion of envy or contention; it is not like that Land that could not contain both *Abraham* and *Lot* with their Substance, which was the occasion of quarrelling to the Heardsmen; Neither is it only large but lasting, even everlasting; Inheritances with Men last but for a season, this endureth for ever; *an Inheritance* incorruptible---------- *and that fadeth not away*, 1 Pet. 1. 4. v. Many Inheritances seem fair and glorious, and it is a goodly thing to possess

the inheritances of a Gentleman, of a Knight, a Lord an Earl or Duke; but a Kings inheritance surpasseth all; yet these inheritances may be taken from us whilst we are here even before death comes, *Mephibosheth's* inheritance was given to *Ziba*, and *Naboth's* Vineyard that was the inheritance of his Father, was taken away by *Ahab* and *Jezebel*; But this is called an *Eternal Inheritance*, Heb. 9. 15. an inheritance we shall never be deprived of, an inheritance to be injoyed world without end.

5. *The kingdom of Heaven is an everlasting kingdom*; A Kingdom is held to be the top of all worldly felicility, but such honor have all the Saints, they have all of them a Kingdom prepared for them, Matth. 25. 34. v. *Then shall the King say unto them on his right hand*; *Come ye blessed of my Father, Inherit the Kingdom prepared for you from the foundation of the world.* Here is a Kingdom far excelling all worldly kingdoms; what though any Prince should possess twenty eight flourishing kingdoms as *Charles* the fifth did; or that he ruled over an hundred and Twenty Nations as *Darius* King of the *Medes* did; or that he injoyed an Hundred twenty and seven Provinces as *Ahasuerus* did; or that he were actually Governor and Monarch of the whole world, as *Amurath* the third styled himself, and the great *Cham* of *Tartary* reports himself; yet what were all these Kingdoms and more then these to the Kingdom of Heaven. But one Heaven is worth a thousand kingdoms. The Kingdom of Heaven is an everlasting Kingdom, it is called *the everlasting Kingdom of our Lord and Saviour Jesus Christ*, 2 Pet. 1. 11. v. The Kingdoms of the world have their times and turns, their ruines as well as their rise, so that most of them now live but by fame only

only, to many Monarchs and somtimes flouriſhing Kingdoms there is left little more then their Name. Not ſo the kingdome of Heaven, we may write upon it the *Venetian* Motto, *Nec fluctu nec flatu movetur*, neither winds nor waves can move it; It is therefore called a *Kingdom that cannot be moved*, Heb. 12. 28. v. *Wherefore we receive a kingdom that cannot be moved.* I may truly ſay of it what is ſaid of that kingdom, Dan. 2. 44. v. *It is a Kingdom ſet up by the God of Heaven, and it ſhall never be deſtroyed but ſtand for ever*, All other Kingdoms are but tranſitory, only this kingdom ſhall remain for ever.

The kingdom of *Iſrael* was a long time very famous, but at laſt came to decay; It is obſerved somewhat to reſemble the courſe of the *Moon* for alterations and change: The *Moon* in 28. days finiſheth her courſe, fourteen days to the full, and fourteen days to the wane, ſo from *Abraham* to *Solomon* were fourteen Generations, then the *Moon* was at the full: from the end of *Solomon*'s days to *Zedekiah* are fourteen generations, and here the *Moon* decayed and waned; but the kingdom of Heaven ſhall laſt beyond all time.

6. *The Crown worn in the kingdom of heaven is an Eternal Crown.* Such there are whoſe heads were long ſince deſtinated to a Crown. *Charles* the Ninth was crowned at eleven years old: *Frederick* the Second was crowned at three years old. King *James* was crowned at ten Moneths old. *Sapores* King of *Perſia*, was crowned whilſt he was yet in his Mothers belly, the Nobles ſetting the Crown upon his Mothers belly, but the Saints and people of God were crowned, in God's *Eternal* counſel, before the world was founded.

What promises are there in Scripture of a Crown made, 1. *Gregem Christi bene pascentibus*, to such as feed the flock of Jesus Christ, 1 Pet. 5. 2, 3, 4. v. *Feed ye the flock of God which is among you* ---------- *and when the chief Shepherd shall appear, ye shall receive a Crown of glory that fadeth not away*, 2. *Deum amantibus* to those that love God, Jam. 1. 12. v. *He shall receive a Crown of life which the Lord hath promised to those that love him*, 3. *Adventum Christi diligentibus*, to such as love the appearing of Jesus Christ. 2. Tim. 4. 8. v. *Henceforth there is laid up for me a Crown of righteousness, which the Lord the righteous Judge shall give at that day, and not to me only, but unto all them that love his appearing.* 4. *Tentationes sustinentibus*, to those who endure tribulation, these shall have the Crown because they are brought to the strife, to the fight of faith. Jam. 1. 12. v. *Blessed is the man that endureth temptation for when he is tryed, he shall receive the Crown of life.* 5 *Ad mortem usque fidelibus*, to those who are constant unto death. Rev 2. 10. v. *Be thou faithful unto death, and I will give thee a Crown of life*, those that persevere and hold on though meeting with persecutions and put to fight for a victory, shall be crowned. *Clemens Alexandrinus* reports that there were in *Persia* three Mountains; He who came to the first, heard as it were afar off, the noise and voice of them who were fighting; he who attained at the second, heard perfectly the crys and clamours of Souldiers ingaged in the fury of a battail; but he who attained unto the third, heard nothing but the joyful acclamations of a victory; This happens really with every Christian striving for Heaven, who are to pass three mystical Mountains, to wit, *Reason*, *Grace*, and *Glory*,

Glory, He who comes at the knowledg of *Reason*, gives an alarm unto *Vice*, which he combats and overcomes by *Grace*, and in *Glory* celebrates his victory with the joy and applause of all the Inhabitants of Heaven, and is crowned a conqueror with an incorruptible crown. 1 Cor. 9. 25. *v. And every man that striveth for the mastery, is temperate in all things; now they do it to obtain a corruptible crown, but we an incorruptible* Crown. The most Royal Diadems that are worn by Princes in the world, are but corruptible ones, that in Heaven is incorruptible.

Crowns are made of Gold though they be also inriched with Jewels; Gold indeed is the most during Metal, but *Solomon*'s rich Diadem made of the pure gold of *Ophir*, is long since dust; but the Crown of glory worn in the Kingdom of Heaven, is immarcessible, incorruptible and lasting beyond all compass of time, being without all possibility of alteration; as there will be found no *Cross* set upon this Crown, so there will be no end of this Crown.

Its no news to hear of Crowns in the World pluckt from the heads of Kings and Emperors, but Fortune (that ridiculous riddle of fools) cannot reach this Crown; for as it is super-eminent, so it is permanent; Then the head wearing this Crown, and the crown then worn will be both immortal, the person glorified and the Crown of glory both will endure for ever.

You will hardly hear of a King or Prince that wore the Crown of his Kingdom the whole age of a Man, long a time as a man may naturally live, which the Psalmist says is *threescore years and ten*, and few come to *fourscore*, but the Philosopher makes the life of a man an hundred years, yet Saints in glory wearing this

Crown, will injoy not only the age of a man, but *In secula seculorum*, for ever and ever.

7. *The house or habitation prepared in Heaven, is an Eternal habitation.* God is an excellent preparer; He prepared a table in the Wilderness for the *Israelites*, where he gave them water out of a stony rock, and *Manna* from Heaven: He prepared a Kingdom for *Hester* when she was a poor baniſhed Maid: He prepared a Whale for *Jonah* when he was cast into the Sea: He prepared the World as an house well furniſhed againſt the coming of Man into it; But of all preparations that is the greateſt, He hath prepared for every Believer an house *Eternal in the Heavens*, 2 Cor. 5. 1. v. *For we know, that if our Earthly house of this Tabernacle were diſſolved, we have a building of God, an house not made with hand, Eternal in the Heavens*: Here is the habitation prepared for every true believer, that which St. *Paul* lays claim to belongs to each member of *Jeſus Chriſt*, ſo that each one of them may ſay, Was Heaven prepared for *Abraham*, *Iſaac*, and *Jacob*, ſo it is prepared for me Was the Apoſtle St. *Paul* ſure of this, ſo am I. Was *Lazarus* carryed up thither, ſo ſhall I: I ſhall one day inhabit thoſe habitations ſcituate in heaven.

An houſe ſcituate in a fruitful and pleaſant Countrey is very taking with every one: An houſe in ſome great City is of great eſteem: What would you judg of an houſe to have been ſcituate in *Jeruſalem*, that Princeſs and Paragon of the Earth, and for Renown called the *City of God*. But this is the *new Jeruſalem*, this is *Mount Zion*, the garden and paradiſe of God, here is an houſe ſcituated, not in any Kingdom of the World, but in the Kingdom of the Saints, not in any Region of the Earth but in Heaven, in the Land of Promiſe

Promise *flowing with Milk and Honey*, where are fruitful Hills and pleasant Vallies, whence came all those large clusters of Grapes of inward and outward comforts unto us, whilst we are on this side the river.

This sets forth the excellency of the habitation, that it is in Heaven; when *Christ* would shew the excellency of the bread of Life, he says, *It is bread from Heaven*; the excellency of Spiritual and Eternal blessings is set out in this, That they are blessings in heavenly places, Ephes. 1. 3. v. *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.* Because Gold is the most precious metal, therefore we lay it over things, not only Wood and Cloth, but Silver it self, we will wash over Silver it self, that is a precious metal, with Gold that is the most precious metal; So because Heaven is so excellent, we find the choicest blessings and good things guilded with this adjunct, and all to shew the wonderful excellency of Heaven it self; this then sets out the Excellency of this building of God, it is in heaven; and our Saviour Christ calls it his *Father's house*. Joh. 14 2. v. *In my Father's house are many Mansions*; this was created to be the Court of the great King, the Praise of the whole World, made to be a *Non-such*, most magnificent, stately and glorious, farr above the reach of the thought of Men; no man being able in words to set forth what Workman-ship and rare pieces, what Majesty and incomprehensible Excellencies are in this Palace of the great King, and heavenly habitation of Saints and Angels.

It pleased God to create this glorious Fabrick (which we see) for his servants to inhabite in for some time, but this is not to be compared to the Palace in Heaven.

Heaven. When in a Kingdom we see Subjects live in stately houses, what houses think we Kings live in.

Verum hæc tantum alias inter caput extulit urbes
Quantum lenta solent inter viburna cupressi.

To use the *Poets* words; for look how much the greatest Palaces of Kings and Princes do exceed the poorest and meanest Cottages, so much, nay infinitely more does Heaven the greatest Palaces themselves that soon will be laid in the dust.

The most sumptuous Palaces, and the strongest Materials have vanity written upon their *Portalls* and are oftentimes demolished and laid in the dust, hence those ruines of whole Cities, strong Castles, great Abbies and Monasteries, these are subject to Fire, Earthquakes, Storms, Tempests, Inundations and many other Casualties; but Heaven hath *Eternity* written upon the gates thereof, and shall stand for ever.

Say that many houses in the World, Kings Palaces and strong Castles have stood long, have lasted already many generations and yet may indure hundreds of years, and be neither burnt with Fire nor shaken with Earth-quakes, nor battered with Canon, nor blown up with Gunpowder, but continue quiet habitations, not only to the present possessors, but *Ad natos natorum, Et qui nascentur ab illis*, even for many years many Generations be continued to their children and to the children of their Nephews. Yet who knows not that the like places have sometimes been laid waste, *the line of Confusion hath been stretched out upon them, thorns and nettles and bryers have grown up in them, they have been habitations for Dragons and Courts for Owls, Cormorants and Bitterns have possessed them, Ostriches and Ravens have dwelt in them, the wild beasts*

beasts of the Desert have there met with the wildbeasts of the Islands and the Satyre hath been heard to cry to his fellow, the Shrich-Owl hath also rested there and found for her self a place of rest, there the great Owl hath made her nest and layed and hatched and gathered under her shadow, and thither have the Vultures been gathered together; As the Lord in *Isay* 34. for many Verses threatens to deal with his Churches enemies.

But say they should escape such desolating Judgments, yet the day is coming when they will be consumed and brought to nothing. When the Disciples came to *Christ* and shewed him the goodly buildings of the Temple, after that *Herod* (to get the peoples good will) had been at wonderful charge in building and beautifying of it, says *Christ* to them Matth. 24.2. v. *See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down:* This thing was afterwards fulfilled, when the *Temple* was set on fire by *Titus* his Souldiers; that it could not be quencht by the industry of Man; for *Titus* himself would have preserved it, as one of the Worlds Wonders from being burnt, but could not, such was the fury of the Souldiers. So may I say, look upon the strongest, most glorious and magnificentest Structures in the world, yet time will come when there will not be *left one stone upon another.*

We see 1 *Kings* 18. 38. *v.* That the fire which came down from *Elijah's* Sacrifice, did not only burn up the Sacrifice and the wood, but it did lick up the water and burn up the Stones. *Then the fire of the Lord fell, and consumed the burnt Sacrifice, and the Wood, and the Stones, and the Dust, and licked up the wa-*

ter

ter that was in the Trench, 1 King. 18. 38. v. So the fire of Heaven will not only burn up the sleight buildings but also the strongest houses that be made of sollidest matter, of Brick and Stone and Marble, yea if they were houses of Iron, they shall be destroyed and dissolved. Many times if ordinary and sleight houses be burnt, such as be of Brick and Stone escape, but at the day of Judgment not only the sleight buildings shall be burnt, but also the strongest houses, such as are made of no combustible matter, of brick and stone. But *this building of God, an house not made with hands* will be *Eternal in the Heavens*; Heaven is therefore *Luk.* 16. 9. *v.* called an *Everlasting Habitation*; and that in opposition (as hath before been noted) to Earthly dwellings, which though many of them are beautiful and glorious, yet shall be laid in the Dust; when as Heaven will be for the Saints and Angels, an habitation for ever.

It was a rejoycing to *David* that God would give him a Kingdom, but more that he would prepare a Kingdom to his *house a great while*. 2. Sam. 7. 16. 18, 19. v. *David* took it for a great favor that God would bestow a Kingdom upon him, and yet saith he in the 19. v. *This was but a small thing in thy sight, O Lord God.*

What, was it but a small thing to give a Kingdom? No, but there was somthing more than a Kingdom, and that was this, that his Posterity should sit on the Throne for a *great while*; *Thou hast spoken of thy Servants house for a great while to come.* This made the mercy greater. Even so tis here; should we be in those heavenly Mansions but a few days or years, and then to have them dissolved, yet this were worth more labor and pains and seeking after than all the

worlds

worlds glory, but they ſhall be there for ever, and our abode ſhall be made there for ever, it ſhall never have an end.

4. *Our labor and pains ought cheifly to be imployed not about periſhing but Eternal good things.* Becauſe *Eternal good things* are always deſirable, good things that a man ſhall never be weary of; a man may after a ſhort time of injoyment be weary of other things, they oft prove vexing and moleſting to the injoyers of them, though ſomtimes never ſo much affected, loved and deſired; as many VVives to Husbands, children to Parents, Servants to Maſters, Preferments to the Ambitious, Crowns and Scepters unto Kings and Princes!

We do not always find all thoſe who have more of the world than others, to have more content from the world than others, or leſs troubles and cares in the world than others; they have more delicates than others, but theſe often ſo diſſweetened with croſſes, that they take little pleaſure in them; they may have more attendants than others and thereby not ſeldom attended with more diſcontents than others.

How many at one time are vexed, that, as heirs, they come to their eſtates no ſooner; at another time they are vexed, as at Death, they can keep them no longer: ſome are vexed in getting theſe things, like *Ahab* who waxed heavy, laid him down upon his bed and would not eat, only becauſe he could not obtain *Naboth's* Vinyard. Others are vexed in the keeping of them, being troubled and perplexed with Law-ſuits. How often find we not a few vexed, ſomtimes that they have waſted and ſpent ſo much, and now have leſs then themſelves once had. That the world to many is a ſharp *bryar* to prick them rather then a *flower* to delight

light them, and whilst they suck freely the breasts of the world, in the one they find nothing but the wine of *vanity* and in the other the water of *vexation*.

Solomon, who was a great and mighty King, that had riches without example, and Reigned Forty years in a most rich and flourishing Kingdom, which was a sufficient time to content his mind in gathering riches, in sumptuous buildings, in multitude of horses, in all variety of Studies and Sciences, one that had traversed his spirits through all the secrets of Nature from the *Cædar* to the *Hyssop*, that he was even the most experienced one for enquiry, he at last, considering how these sweets were confected with bitterness, makes this close of all his actions, Eccles. 1. 14. v. *I have seen all the workes that are done under the Sun, and behold all is Vanity and vexation of Spirit*; *Solomon* had obtained as large and as intuitive a knowledg as humane curiosity or furtherances could attain unto, and in these words gives us an account of all *Temporal things* after he had taken an Historical and Penetential review of all the inquiries he had made into them; and what finds he? He found by diligent inquiry how much they do molest and disquiet the hearts of Men; they were not only ineffectual to confer happyness, but which was worse, apt to bring or cause much affliction and trouble upon the hearts of those who are too earnestly conversant about them. And again, *Eccles.* 2. when from the 3 d. verse to the 11 th. verse he had drawn out the thread of delight and stretched the webb of all worldly pleasures and injoyments upon the largest tenter of Variety; he saith, he found nothing in it but *Vanity and vexation of spirit*, v. 11. *Then I looked on all the works that my hands had wrought, and on the labor that I had labored to do,*

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and behold all were vanity and vexation of ſpirit; Hereunto agrees the words of St. *Paul*, 1 Tim. 6. 10. v. for ſays he, *The love of Money is the root of all evil, which while ſome coveted after, they have erred from the Faith, and pierced themſelves thorow with many ſorrows.* And very remarkable are the words of our Saviour, *Matth.* 13. 22. *v.* where he compareth the deceitfulneſs of Riches and cares of the world to thornes which prick not the fleſh only, but pierce through the mind and heart, and wound the ſouls and conſcience with manifold hurts and ſmart-pain: Our Saviour and St. *Paul* confirm the verdict of *Solomon* to ſhew the vexation of ſpirits that attends all *Temporal good things.*

As *Bees* have honey and wax, but they have a ſting with all, ſo verily have moſt of earthly and *Temporal things*, they have honey in them to intice, and wax to inflame, but with all, too oftentimes deadly ſtings wherewith they ſting the poſſeſſors of them, and therefore *Solomon* unto vanity adds vexation of mind.

If ever there were any man fit and able in reſpect of his wealth to try, of induſtry to ſearch, and of wiſdom to judg of the things of this life, it was King *Solomon*, and yet *Solomon* when he had imployed his wealth, wiſdom and induſtry in this diligent ſcrutiny and diſtilled forth even the pureſt ſpirits of theſe Terreſtrial bodies, he found amongſt them *vanity*, but that is not all, *vexation of ſpirit.*

When *Hezekiah* had defaced the Serpent which had defaced God's glory, he called it in contempt *Nehuſhtan*; It is *a piece of Braſs*, that ſo it might be vile in the eyes of thoſe who did adore it, for by this name he gave the people to underſtand that there was no Deity in it, and therefore no worſhip to be done

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to it, no sacrifice or Incense to be offered unto it; in a word, that it was not what they took it to be, neither did it deserve to have such an high esteem as they had of it, For it was but a *piece of brass* and no more, and a *piece of brass* was no such thing as to be worshiped and adored: In like manner so does *Solomon* call all sublunary and *Temporal good things, Vanity and vexation of Spirit*, thereby to undervalue them in the eyes of those that over valued them, thereby to debase and villify them, and to shew others what he after tryal made, had found to be in them, no contentation but rather vexation.

Who would not think Kings and Princes to be the only happy ones? They are (to make their lives happy and full of Felicity, if it may be had) most liberally provided for, they have stately Palaces, costly Ornaments, honorable Services, delicate Meats, variety of Pleasures; they have all Honors, Dignities and Rule at their dispose; they are able to raise at their pleasure the meanest Man to an high place, and with a frown to disgrace the mightiest; and what ever precious Rarities, choice and desirable things their eyes (which are the principal Seates of desire or lusting) can desire, are not kept from them; unto which we may add their ample and Royal Revenues, rich *Exchequers*, great tributes out of their Kingdoms and Provinces. And yet even their Raign and Rule is but a Noble Servitude, as *Antigonus* said to his Son, so many are the calamities depending upon Regal Crowns and miseries that do compass Scepters and States of Princes; besides the dayly trouble in Government, in Domestick and forreign Affairs, what secret censures, murmurings and dispraises do they undergo? what continual fears do they lye under? In their Pa-

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laces they are afraid left Servants in the day-time do poyſon them, or in the night-time murther them. In their Kingdoms leaſt their Guards betray them, leaſt their Nobles forſake them, and leaſt the rude and common People, incouraged by diſcontented great ones, Rebell againſt them. From abroad alſo their fears are increaſed, ſomtimes leaſt their Allies deſert them, and leaſt their Enemies invade them. And after a whole life of Dangers and Fears, how often are they but even ill rewarded by thoſe they have defended and protected, nay by ſome they have favored, enriched and advanced? Somtimes they have been at laſt hiſſed at and chaſed from their Thrones with Shame and Confuſion: Have mean ones been *derided?* ſo have Princes: Have mean ones been *reſtrained?* ſo have Princes: Have mean ones been *impriſoned?* ſo have Princes: Have mean ones been *baniſhed?* ſo have Princes: Have mean ones been *murthered?* ſo have Princes: Not only is their whole life a life of Fears and Dangers, as *Dionyſius* told *Damocles*, but their deaths have been both ignominious and barbarous.

Demoſthenes after he had been a juſt and faithful Governor of the Common-wealth of *Athens*, was in the end, without cauſe, unjuſtly baniſhed. So was *Ariſtides*, of whom it uſed to be ſaid, A man might as ſoon turn the *Sun* in her courſe, as turn *Ariſtides* from doing Juſtice.

Theſe *Temporal good things* are like to thoſe waters of *Babylon* where the *Jews* ſate down and wept, Pſal. 137. 1. v. *By the rivers of* Babylon, *there we ſate down, yea we wept*; like unto which waters are theſe *Temporal good things*, not only for their ſwift paſſing away and never returning, but for the troubles that attend them, they being to the poſſeſſors

thereof no little cause of vexation of Spirit, of weeping and small sorrow. The whole world (as one calls it) is but a *Sea of glass* (for its *vanity*) and mingled with *fire* (for its *vexation*) Rev. 15. 2. v. And the things of the world like so many sweet *Bryars*, or like the *Rose*, which is a fragrant flower but yet it hath its pricks, and to one *Rose* in the Worlds-garden we meet with a thousand thornes. Let men set what esteem they will upon them, yet are they not pure Wine but mixed, and have in them more dreggs than spirits; they are like the River *Plutarch* speaks of, where the waters in the morning run sweet, but in the Evening run bitter: Like the profitable *Bee*, which though it affords the owner Honey, yet again many times stings him, and for one Ounce of Honey the World affords, we meet with a Tunn of Gall.

It fares with many men in this respect, as it did with *Lot*, Gen. 13. 10, 11. v. When *he beheld all the plain of* Jordan *to be well watered*, and that it was *like the Garden of God, he chose all the Countrey and departed from Abraham.* But many sad dangers and many dayly vexations did this unwise choice of his cast him into, and bring upon him: In like manner, the injoyment of these things oft expose to dangers, *Multos sua felicitas stravit*; Many men their lives had been longer, if their riches had been less, that which they counted their happyness made them miserable; *Consolationes fatuæ sunt desolationes*, as one says; the same things that have sometimes made their lives comfortable, at another time have occasioned them afterwards to be miserable, *Pro.* 1. 19. *chap.* that they have been weary of their injoyments and weary of their very lives. But we never did, nor ever will hear of any weary of *Grace*, weary of the love of God,

God, weary of Heaven and *Eternal* glory. Can any think that the Saints in Heaven are weary of their being in heaven, or that they are weary of the presence of God there? *Vident semper, & videre desiderant, sine anxitate desiderant, & sine fastidio satiantur.* In heaven they always behold God's presence, and still they desire to behold it, and yet without anxiety; they are satisfied with God's presence, and without satiety.

We read of some Kings that have been weary of their Crowns and Kingdoms, and have therefore laid aside their Crowns and yielded up their Kingdoms unto others.

5. *Our labor and pains ought chiefly to be imployed not about perishing but Eternal good things.* Because *Eternal good things* are the only satisfying good things. Verily when a man can pull the *Sun*, *Moon*, and *Stars* from the Heavens and fix them in his house, when he can sow Grace in the furrows of his field, when he can fill his barns with glory; when he can get baggs full of Salvation, when he can plow up heaven out of the earth, and extract God out of the creatures, then he may be able to find that in *Temporal things* which shall satisfy his desires.

A covetous man may have his house full of Money, but he can never have his heart full of money: An ambitious man may have Titles enough to overcharge his memory, but never to fill his pride: A voluptuous man may spend whole weeks, nay years in carnal pleasures and delights, and yet never be satisfied therewith, but is ever thirsting after new invented delights and pleasures, like *Nero* that wicked Emperor, who had an Officer about him that was called *Arbiter Neronianæ libidinis*, The Inventer and Contriver of new

ways of uncleaneſs: Sooner will *Stygian* darkneſs blend with light, the Froſt with Fire, or Day with Night, then theſe things below ſatisfy the hearts of men. As all the rivers run into the Sea, yet the Sea is not full nor does it for all that flow its banks, *Eccleſ.* 1.7. *v.* So though all the golden ſtreams of the world ſhould run into the hearts of men, yet would they not be filled; which was long ſince obſerved by *Solomon*, Eccleſ. 5. 10. *v.* *He that loveth ſilver, ſhall not be ſatisfied with ſilver; nor he that loveth abundance, with increaſe.*

Agur mentions four unſatiable things in Pro. 30. 15, 16. *v.* *There are three things that are never ſatisfied, yea, four things ſay not, It is enough: The Grave and the barren Womb, the Earth that is not filled with Water, and the fire that ſaith not, It is enough*; Such an unſatiable thing alſo is the heart of Man, this alſo ſaith not, *It is enough*; So inordinate are the appetites and deſires of men after theſe things. *Non plus ſatiatur cor auro quam corpus auris.* As Air fills not the body, ſo neither doth money the mind. A Man may as ſoon fill a Cheſt with grace, as ſatisfy an heart with wealth. *Wherefore* (ſaith the Prophet) Iſaiah, 55. 2. *v.* *Do you ſpend money for that which is not bread? and your labor for that which ſatisfieth not?* This very conſideration ſhould take off our immoderate love and labor from the things of the world, becauſe there is not any ſweet juice of ſatisfaction in them. As it is reported of a great School-man, *Quod a ſtudijs Scholaſticæ theologiæ averteretur ferè nauſe abundus, quoniam ſucco carebant liquidæ pietatis*: He turned with loathing from the ſtudy of School-divinity, becauſe it wanted the ſweet juice of Piety. The ſweet juice of what we labor for it is ſatisfaction

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and content, but this we see is altogether wanting in *Temporal good things.*

But Eternal good things are satisfying good things; here all the earth would not satisfy one man, hereafter one Heaven will be enough for all men. Herein lies one of the excellencies of the heavenly Inheritance, *Non augustior multitudine hæredum*; the portions of those that possess it are not scanted by reason of the number and multitude of co-heirs.

In the 23 of St. *Luke*, you have a Theif condemned, crucifyed, and hanging upon a cross, (an engine and rack of most grievous torture for spinning out of pain, and slowing of death) and what desires he? To be remembred of Christ: He beggs not life, nor pleasure, nor riches, nor honor or any other *Temporal good things*; no there was one thing more necessary, one thing more satisfactory; Give him Heaven, he cares for nothing more, give him but an Eternal inheritance in *Paradise*, and his desires are satisfied. Let the Executioners now rack him, tear him, break all his bones and pull him into atomes, if *Christ* will do so much for him as to remember him in his Kingdom, he is satisfied; Let him but hear of being with *Christ* in Paradise, he desires no other news, he is satisfied, he hath enough. And *Christ* answers his expectation, for at vers. 43. he tells him, *To day shalt thou be with me in Paradise*, *Paradise* was (however now defaced) the sweetest and goodliest place upon earth, a Demesne sutable for the greatest Prince then on earth, renowned for many things, for all sorts of trees, such as were both pleasant to the sight and good for food, (there growed the tree of Life and the *tree of knowledg of Good and Evil*) and for that famous four-branch't River, that watered the place; In

a word, nothing was wanting which might be either for Ornament, use or delight, or which might make Man as happy as he would be, for God loves to see his creatures happy: And as Man was the Image of God, so was this earthly *Paradise* an image of heaven, but both the images are defaced, the image of God in Man, and the image of Heaven in *Paradise*, yet the first patterns they are both *Eternal*, and in Heaven are such things that *Eye hath not seen, nor ear heard, neither hath entered into the heart of man*, 1. *Cor.* 2. 9. *v.* There that chosen Vessel was in the Spirit and heard and saw so much that could not be expressed, 2 *Cor.* 12. 2. *v.* for indeed it is as easy to compass the Heavens with a span, or contain the Sea in a Nut-shell, as to relate what things are in the heavenly *Paradise*. St. *John* adds the name of God to it, and calls it the *Paradise of God*, Rev. 2. 7. v. *To him that overcometh, will I give to eat of the tree of life, which is in the midst of the Paradise of God*: The adding of the name *of God* here doth not only put a difference between the heavenly *Paradise* and *Adam's* earthly *Paradise*; but also sheweth it to be a great and most excellent place, and enough there is in it to satisfy all those who possess it.

There is enough in God to satisfy all that have an interest in him. It is a notable speech to this purpose, that of *Jacob*, when his brother *Esau* met him, ye find Gen. 33. 8. v. That *Esau* he refused *Jacob's* present, and told *Jacob* he had enough; *What meanest thou by all this drove, which I met? and he* (Jacob) *said, these are to find grace in the sight of my Lord*: In the next verse says *Esau*, *I have enough*. At the 11. *v. Jacob* urges it, saying *Take I pray thee, my blessing that is brought to thee, because God hath dealt*

dealt graciouſly with me, and becauſe I have enough. I have enough, ſaith *Eſau*; *I have enough*, ſaith *Jacob*: though the word be one and the ſame in both places in the Engliſh, *I have enough*, yet it is by Divines obſerved that there is a difference in the Original, *Jacob*'s word is different from *Eſau*'s; *Jacob*'s word ſignifies, I have all thi , and yet *Jacob* was poorer than *Eſau*; *Eſau* had much, but *Jacob* had all; but how had he all? Becauſe he had the God of all, he had God that was all. And indeed as one obſerves, *Habet omnia, qui habet habentem omnia*; He hath all things that hath him, that is all things.

God alone was enough to *Jacob*, and God alone would ſatisfy *David*'s deſire, Pſal. 73. 25. v. *Whom have I in heaven but thee? and there is none I deſire upon earth beſides thee.* So great is the capacity and largeneſs of the Soul of Man, that no Riches, no Dignities, Kingdoms, nor the Empire of the whole World, no Pleaſures, in a word, no finite and limitable good can quench its inſatiable thirſt and deſire; nothing can do this but ſome immenſe, infinite and boundleſs good, and ſuch as containeth in it ſelf by way of Eminency or preheminency, the fulneſs of all good whatſoever; This *David* intinuated, Pſal. 17. 15. v. *Satiabor cum apparuerit gloria tua*: as the vulgar tranſlation renders thoſe words; *I ſhall be ſatisfied and filled, when thy glory ſhall appear.* As if *David* had ſaid; No other thing can give me full contentment, except the manifeſtation of thy glory, which is an infinite and illimitable good. *David* is here conceived to ſpeak of that confidence and hope that himſelf and others of God's people have of happyneſs and ſatisfaction after this life when their bodies that ſleep in the grave ſhall be awaked to the reſur-

rection of Eternal Life; then their happyneſs will be full in the meaſure, without want of any thing that can make them happy, all their deſires ſhall be then ſatisfied; *They ſhall be abundantly ſatisfied with the fatneſs of thy houſe. Pſal.* 36. 8. *v.*

It were impoſſible to imagine that any one ſhould have an intereſt in God and not be happy; Pſal. 144. 15. *v Happy is that people whoſe God is the Lord*; But in this life the happyneſs of the beſt is but like an houſe in building, hereafter, when they ſhall injoy God in heaven and be glorified with Chriſt in thoſe heavenly Manſions, when they ſhall wear upon their heads a Crown of life and be bleſſed aſſociates unto Angels and all glorified ſpirits, then the top-ſtone of perfect and everlaſting happyneſs ſhall be put on; At their converſion they are reſtored to the poſſeſſion of ſome of thoſe good things they loſt in *Adam*, but in heaven they ſhall injoy all thoſe good things they loſt in *Adam*.

6. *Our labor and pains ought cheifly to be imployed not about periſhing but Eternal good things*; Becauſe *Eternal good things* concern our *Souls*, other good things concern the *body* only; As the *ſoul* is to be preferred before the *body*, ſo our labor and pains ſhould rather be for thoſe things that concern the *ſoul*, than for thoſe that concern the *body* only.

It is moſt true there is an excellency even to be taken notice of in the *body*, and moſt excellent things might be obſerved touching the Noble Structure and Symetry thereof, its figure, frame, temperature and proportion, not any part of the common lump of Clay being faſhioned like to it. It is ſaid of *Galen* that he gave *Epicurus* an hundred years time, to imagine a more commodious Configuration or Compoſition of

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any one part of a humane *body*. When *David* ſpends his thoughts upon the curious frame of Man's *body*, he ſeems to look upon himſelf, as it were in amazed Extaſies: See Pſal. 139. 13, 14, 15. v. *Thou haſt poſſeſſed my reins: thou haſt covered me in my Mothers womb. I will praiſe thee, for I am fearfully and wonderfully made, marvelous are thy works: and that my Soul knoweth right-well. My ſubſtance was not hid from thee, when I was made in ſecret, and curiouſly wrought in the loweſt parts of the earth.* Where *David* compares the Workman-ſhip of the *body* to the curious Needle-work of ſome skilful Woman.

The *body* is indeed a little miracle of Nature, a veſſel made capable of the beſt Jewel, an houſe prepared for the beſt inhabitant, every part whereof hath its wonder, neither is there any piece in this Exquiſite frame, whereof the place, uſe and form, doth not admit wonder and exceed it; God having inveſted the *body* with many noble Endowments, made it a mirror of beauty and printed upon it ſurpaſſing excellencies.

But yet a Chriſtians greateſt labor and pains ſhould not be for the *body* but for the *ſoul*; the *body* indeed is to be provided for, but the more ſpecial care ſhould be for and about the *ſoul*. The *Egyptians* parted with their money, after that with their cattel, and laſt of all with their land to buy bread to feed their *bodies*; and what ſhould not a man part with and do for the good of the *ſoul*. The Heathen man could ſay, *Major ſum & ad majora genitus quam ut mancipium ſim mei corporis. I am more noble and born to more noble ends then that I ſhould become a Slave to my body*; And ſhould not Chriſtians who are made capable of an infinite good, and do far exceed him in ſpiritual nobility, as having God for their Father, Chriſt for their elder-

elder-brother, conclude it far short of those noble ends for which they were born, to toyl and labor all their whole life only to nourish, to feed and cloth the *body*, and in the mean time to neglect the *soul* which is far more excellent then the *body*? Shall they only look after what is conducing and accommodated to a corporal life and not mind what will be good for their souls when they must injoy an Eternal life.

It is said of *Cæsar*, *Major fuit cura Cæsari libellorum quam purpuræ*: That he had greater care of his books, then of his Royal robes; for swimming through the waters to escape his enemies, he carried his Books in his hands above the waters, but lost his Robes. That heathen *Epimanondus* being dangerously wounded with a Spear, so that he sunk down as one dead, and after coming to himself, he asked if his Target were safe, his cheif care was about his Target. So should it be with a Christian about his *Soul*, his cheif care should be about his *soul*, that must in the first place be regarded and cared for, the *body* is but the *souls* upper garment, and although that should fall into hands of unreasonable men, though the *Soul* should lose its upper garment, yet if the *soul* it self be safe, all is safe, but if the soul be lost, all is lost, God lost, and Christ lost, and the society of glorious Angels and blessed Saints lost, and Heaven lost and that for ever.

Is it not a wonder to consider, that whereas Faith teacheth us, that the *soul* is immortal and must live for ever, and experience sheweth us that the *body* is mortal: yet most people, contrary to faith and experience, do neglect the *Soul*, as though that were mortal, and labor for the *body*, as if that were immortal. As *Julius Cæsar* was wont to say of *Cicero*, that he was negligent in things belonging to himself, but diligent

ligent in things belonging to the Common-wealth: So such there are, who are negligent in things concerning their *souls*, but diligent in things concerning their *bodies*; who spend the best of their time and strength in laboring for their *bodies*, but in the mean time neglect to provide for their *Eternal Souls*.

Prima animi bona; says *Juvenal*; those good things of the mind are the first things to be minded. *Optimum est curam principalem animæ impendere*; says another, Our first and principal endeavor should be for the principal things, for things which concern the *Soul*, for sanctification here and glorification hereafter.

To provide for the *body* should be but a Christian's by-work, but caring for the *soul* ought to be his main work. As our *greatest fear* should be for the *Soul*, so our *greatest care* ought to be for the *Soul*. That our *greatest fear* should be for the *Soul* appears by those words of our Saviour, Matth. 10. 28. v. *Fear not them which kill the body, but are not able to kill the soul, but rather fear him which is able to destroy both soul and body in Hell.* It is the greatest folly in the world out of fear of the *body* to betray the *soul*. That our *greatest care* should be for the *soul* appears also out of our Saviour's words, Matth. 16. 26. v. *What profit hath a man, if he win the whole World, and lose his own Soul?* A Christian's great care should be not to hazard the *Eternal* welfare of his *soul* for a short fruition of Riches and Splendor in the world, these are but conveniences of the *body*, not of the *soul*.

If we could discern *Souls* with the eye, or conceive them by the mind, they would even ravish us and lead us into an excessive love of them. The souls of Men, though now they are clogged with flesh, are

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dwelling in houſes of clay and tabernacles of duſt; though now they are ſhut up in the body like a bird of *paradiſe* in a cage, yet are ſuch beings as have no leſs diſtant original from the *body* then heaven is from earth, coming immediate from God, a truth expreſt by *Ovid* in a ſhort verſe, *Sedibus æthereis Spiritus ille venit*; but better by *Zachariah*, chap. 12. 1. *The Lord which ſtretcheth forth the Heavens, and layeth the foundations of the Earth and formeth the ſpirit of Man within him*; The *body* which is fleſh, is from fleſh, but the *Soul*, which is a ſpirit, is from the God of Spirits, and in the *Soul* moſtly and properly is the Image of God ſtampt. *Magna res eſt anima*, It is a ſparkling *Diamond* ſet in a ring of Clay; It is the better, more noble and ſublimated part of man; It is the quinteſſence of a rational nature; the very glory of the Creation that hath the image of its Creator to beautify it, and is a Jewel more worth than the World with all its Revenues and Perqueſites, in every reſpect far more excellent and precious then the *body*; The *body* that is but of a courſe make, the *ſoul* that is a finer ſpinning; the *body* that is but of an earthly extract, the *ſoul* is an heavenly born being. The Apoſtle *Phil.* 3. 21. *v.* calls the body *a vile body*, and ſo it is, compared with the *ſoul*.

Tis the *Soul* that makes the *body* lovely and amiable. Take the *ſoul* out of the *body* but even half an hour, and the *body* forthwith grows out of each one's love, that they who before were enamoured on it, do not now deſire to come near it, or have it in their ſight; Though *Sarah* had been unto *Abraham* the *deſire of his eyes* (Ezek. 24. 16. v.) and a moſt ſweet companion of his life, yet is ſhe by the removal of her *ſoul* at death ſo defaced, that he loaths to look on her;

her; hence saith he to the Sons of *Heth*, Gen. 23. 4. v *Give me a possession of a burying-place with you; that I may bury my dead out of my sight.* Hence it is that the *Psalmist* calls it *Unica mea*, my Darling, Psal. 22. 20. v. *Deliver my soul from the Sword, my Darling from the power of the Dogg*; He prefers the *soul*, as his Darling, before the *body*. A darling child shall be cared for, and provided for, whoever is neglected.

Not a *soul* here but is so excellently and perfectly precious, that we cannot set forth, nor understand, how excellent and perfectly precious it is. So precious is the *soul* of every man, that all the Gold of the *West*, all the treasures of the *East*, all the Spices of the *South*, all the Pearls of the *North*, are nothing, though a man had a Monopoly of them, to an invaluable *Soul*; heaps of wedges of Gold, mountains of Silver, hoards of Pearl, are not to be compared with it. I may say of the *Souls* preciousnes, what is commonly spoken of *Aristotles* book of Phylicks, δεδόμενον καὶ μὴ ἐυδὲ δομενον, that made publick it was, and yet not made known, because men do not yet understand the Secrets of it: So the preciousnes of the *Soul* hath by many pens been made publick, and yet not made known; because no man knows the full preciousnes thereof.

Favorinus the Philosopher was wont to say (and his words are excellent) *Nihil in terra magnum præter hominem? nihil in homine præter mentem.* The greatest thing in the world is Man, the greatest thing in man is the *Soul*. The *body* at best cannot live long, for all the pampering, and triming, and repairing, and dawbing, it will not be long before it lyes down in the grave, it hath but a short time to live, but believe it,

Christian,

Christian, in that mouldring, decaying and dying *body* of thine, thou hast an immortal and never dying *soul*; And wilt thou provide for thy *body* and not for thy *soul?* wilt thou labor and take pains for a decaying *body*, and not labor for thy *soul*, that means to live as long as Eternity? This were as if a man should buy in a great deal of provision for his Servants, and starve his Wife and children: or as if he should think nothing too much to lay out upon his Doggs, and yet starve himself. So does all those that labor for what pleases and contents the *body*, but neglect their immortal and never dying *souls*, which God hath breathed into them, which God hath beautified with some shadowing representations of his own most glorious being, and for which he hath given so great a price, and values above all the world besides.

It was the saying of *Aristippus* an Heathen (who will rise up in Judgment against many Christians) *That he would rather neglect his means than his mind, his farm than his soul.*

To be stored with *Eternal good things* will cause our *souls* afterwards to go out of our *bodies* upon the wings of joy, calmness, and serenity of spirit, and with full sail for heaven. This will make a Christian sweetly to sing with old *Simeon*; *Lord now let thy servant depart in peace*; And say as *Hillary* said to his *soul*; *Soul*, thou hast served Christ these Seventy years, and art thou afraid of Death; Go out soul, go out. But without this with what a dreadful Out-cry and Shrike will poor *souls* leave the body, seeing themselves attended only with a black guard of Divels, and no other place provided for them but the burning Lake and bottomless Pit; with no other treasure inriched, but the curse and wrath of the Almighty. Not to have

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labored and taken pains for what will do the *soul* good, will prove bitterness in the end. It is storied of *Cæsar Borgias* that being sick to death, that he lamentingly cryed out, *When I lived, I provided for every thing but Death; now I must dye, and am unprovided to dye:* this was a dart at his heart, and, believe it, it will be at last a dagger at their hearts, who now take care for their *bodies*, but neglect their *souls*, who labor and take pains to make provision for their ignoble part, but make no provision for their more noble part.

When the *body* shall lye under its short breathings, cold sweats, dying groans, and hastening to the Grave, where worms and filthy Vermine must feed upon it, and the *soul* hath nothing to comfort it now that it is passing into Eternity, surely such a *soul* must needs be amazed at the ensuing change. Oh that Christians were wise to consider these things; that they would make it their work to provide for their *souls*, to furnish them with that will prove *Eternal*; that they would labor for spiritual and heavenly excellencies; that they would acknowledge one *soul* to be more worth than many worlds; God hath given to each of us a *soul*, and to each of us but one *soul*. It was a wretched and most foolish speech of a prophane Noble Man of *Naples*, who said, that he had two *souls* in his *body*, one for God, and another for whosoever would buy it. *Omnia Deus dedit duplicia* (saith one) speaking of bodily members; God hath given men double members, two eyes, if one be lost, the other supplies the want of it; two hands, two ears, two feet, that the failing of one, may be supplyed by the help of the other, *Animam vero unam*; but one *soul*; if that perish there is not another to supply its loss. And it is no other than madness and folly to look after the *body* and neglect

lect the *soul*, to gratify the *body* but to lose the *soul*. With what hopes can such look to receive mercy and comfort from God in a dying hour? It is reported of *Alphonsus* King of *Arragon*, when a Knight of his had consumed a great patrimony by lust and luxury, and besides ran into debt, and being to be laid into prison by his Creditors, his friends petitioned for him to the King; the King answered, *Si tantam pecuniam vel in sui Regis obsequium, vel patriæ commodis, vel sublevandis propinquis impedisset, audirem; nunc quoniam tantas opes impendit corpori, par est ut luat corpore.* If he had spent so much money in the service of his Prince, or for the good of his Countrey, or in relieving his Kindred, I would have harkned; but seeing he hath spent so much upon his *body*, it is fit his *body* should smart for it. So when those who now labor for the world and the things thereof, that only concern the *body* and profit the *body*, but neglect what concerns the *soul* and would profit the *soul*. I say when these come and look up to God for comfort and mercy, when all comfort from the world is gone, God may justly answer, If they had labored, *not for the meat which perisheth, but for that meat which indureth unto everlasting life*; If they had labored as much for what would have done their *souls* good, as for what they saw would do their *bodies* good, I would have heard them, but as they have neglected their *souls* in their life, I will not care for their *souls* at death.

7. *Our labor and pains ought chiefly to be imployed not about perishing but Eternal good things*, Because our labor about *Eternal good things* will not be in vain. In *Malachy* his time, some did not stick to say, It was *in vain to serve God*, Mal. 3. 14. v. they did, as o-

thers

others now, think their pains were in vain; hypocrites they were, such as would needs persuade themselves that they served God, and that truly: And being puft up with this conceit, they thought God should thereupon serve them, as they would have him, and they expected: but when he at any time punished them for their sins, and exercised them with afflictions, they presently would cry out, *It is in vain* (and to no purpose) *to serve God, and what profit is it, that we have kept his ordinances, and that we have walked mournfully before the Lord of hosts.* Indeed there is many a man that pursues the world with a fruitless and vain attempt; *they rise early, go to bed late, eat the bread of sorrows*; yet all will not do; they labor, and that hard, for what they are not sure to obtain in the world, and for that very often which they never do obtain, they have but their labor for their pains. *Quid emolumenti?* what profit or gain have most, after many a hard days labor? utterly disappointed of what they labored for, like many such who seek after the Philosophers stone.

Not so a Christian laboring for *Eternal good things*, they are sure to obtain what they labor for, their labor will not be in vain. That will never befall them which is written of *Diocletian* and *Maximian Herculius* who suddenly gave over their Empires, and cast off their honors, and betook themselves to a private life, out of rage and madness, when they saw themselves labor so much in vain, for the rooting out of the Christians. See that place 1 Cor. 15. 58. v. *Therefore my beloved Brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as you know, that your labor is not in vain in the Lord.* Christians labor herein will not be like those labors

that were by way of punishment inflicted upon the Daughters of *Danaus*, whom the old *Poets* feigned to be condemned in Hell to fill a bottomless tub with Water, and to increase their labor, this water they were to carry in Sieves, and never to leave work till the tub were full; here was a great deal of unfruitful labor, here was *labor in vain indeed.* A Christian hath better incouragement to labor, his *labor is not in vain in the Lord.* Though God may think fit to delay them somtimes, before they injoy what they labor for, yet at last they shall be satisfied; therefore are they quickned in the Text with a promise. *Labor not for the meat which perisheth, but for the meat which indureth unto everlasting life, which the Son of Man shall give unto you:* And with another in the foregoing place, *Your labor is not in vain in the Lord.* The promises are the Christian's *Magna Charta* for Heaven, They are *Pabulum fidei, & anima fidei*, the food of faith and the soul of faith; enough to support and bear up a Christians faith in what condition soever he is, and in whatsoever he goes about; God, who is a true God, will not falsify his word with any. The author of such Scripture promises, is God. *God who cannot lye hath promised.* As *God is light and in him is no darkness* (1 John 1. 5. v.) So he is truth and in him can be no lye. *The strength of Israel will not lye,* 1 Sam. 15. 29. v. herein is made a difference betwixt God and Man; *God is not as man, that he should lye, neither the Son of Man that he should repent.* Numb. 23. 29. v.

God's promises are all sure; not only sure, *Certitudine veritatis*, in a way of truth; but also sure *Certitudine hæreditatis* in a way of performance. *Know* (says *Moses* Deut. 7. 9. v.) *That the Lord thy God*

he is God, the faithful God who keepeth Covenant and Mercy with them that love him, and keep his commandments; It was the saying of Saint *Ambrose* upon his death bed, *We are happy in this we serve a good Master, that will not suffer us to be losers*; servants in the world may lose by their Masters, when they have labored and taken pains in hopes of being rewarded after their labor, but God will not let any of his be losers by him. That which was the Apostle's fear, Gal. 4. 11. v. may here be taken notice of, *I am afraid of you* (saith the Apostle) *least I have bestowed upon you labor in vain*: Though this was Saint *Paul*'s fear in reference to the *Galatians*, yet it needs not be a Believers fear, in reference to heaven and the things of heaven; in heaven he shall eat the labor of his hands, Psal. 128. 1. 2. v. *Blessed is every one that feareth the Lord, that walketh in his ways, For thou shalt eat the labor of thine hands.*

Many a man labors and toils in a business where he is not sure to get profit, or be satisfied for his labor he takes. How many poor beggars go to rich Mens doors, where they are not sure before hand to receive an alms, they know not but that after long waiting, and much begging, they may be sent away empty, and all their begging and waiting be but in vain. How many laboring men will set about a piece of work, where they are not sure before hand to be paid for their pains; they will yet hazard some pains-taking; but believers need not fear it will be so with them, they do not hazard their pains, their pains and labor about *Eternal good things* will be answered. Gal. 6. 9. v saith St. *Paul* there, *Let us not be weary in well-doing, for in due season we shall reap, if we faint not.* Seed time and harvest are not at one instant; the

laborers in the Gospel at night had their penny, but though they labored all day, it was night before their penny was given them. Although a Christian may seem to lose his labor at present, yet the time cometh when he shall find it with advantage. Say it should be long before you do find this, *But ye, brethren faint not.* 2 Thes. 2. 13. v. For in heaven you will not repent your labor. You never heard nor ever will hear of that glorified Saint, who said in a complaining way, *That he got to Heaven at too dear a rate, or that the possession of Eternal good things cost him more labor then they were worth.*

We may say of all our labors as St. *Paul* of his sufferings, Rom. 8. 18. v *For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.* Let what will befall us, what afflictions, what troubles, what miseries, or crosses, Heaven will make amends for all; let us put all our troubles and afflictions, all our labor and pains in one ballance, and *Eternal glory* in the other ballance, and this glory will overweigh all afflictions and sufferings, they are not all of them worthy to be compared to this glory.

In the beginning of those Civil Wars which the Senate of *Rome* carried on against *Cajus* and *Fulvius Gracchus*, the Consul *Opimius* by publick Edict promised, that whosoever should bring the head of *Cajus Gracchus*, should receive for reward its weight in Gold, All esteemed this a recompence highly to be valued, that one should receive equal weight in Gold (that precious metal) to the weight of dead flesh. (But Gods promises far exceed this, for a short labor here, he rewards with an *Eternal weight of glory.* And all the Greatnesses of this world being but as crumbs,

crumbs, nut-ſhells and traſh, if compared with the leaſt particle of *Eternal* glory.

All the labors, the watchings, the faſtings, the prayings, &c. for *Eternal good things*, are but as the taking up of a ſtraw for the gain of an earthly Empire; they are but as the gathering up a basket of chipps to gain an hundred weight of glory; they are but as the filling a little veſſel with ſand or water, to gain multitudes of precious ſtones; they are but as the reaching forth of an hand to receive a rich and maſſy Crown of Gold. Such are the *Eternal good things* we labor for, and take pains for, if compared to our labor and pains, that I may well apply here what was once miſ-applyed in the tryal of that holy Man *Job*, *We do not ſerve God for nothing*. Though we ſhould not ſerve him meerly for reward, as hirelings; nor for fear, as ſervants; but as children for love.

8. *Our labor and pains ought cheifly to be imployed not about periſhing, but Eternal good things*; Becauſe even to *Eternity* it ſelf, it will never repent us to have beſtowed the greateſt labor for *Eternal good things*. It never repented *Jacob* when he came to inherit his Father's bleſſing, that he had indured a long exile, a tedious bondage and hard labor with *Laban*: It never repented *Joſeph*, when he was once made Ruler in *Egypt*, that he had been ſold thither for a ſlave, that he had ſomtime labored for the *Iſhmaelites* to whom his Brethren had ſold him, or for *Potiphar* who bought him afterwards of the *Iſhmaelites*; It never repented him then that he had been a priſoner, for he had never been a Courtier, if he had not been a priſoner. It never repented the *Iſraelites*, when they came to inherit the Land of Promiſe, that they travelled forty years in a forlorn Wilderneſs, and that they had been put

to fight with the Sons of *Anak* and other enemies. No more did it ever repent any believer when he was once in Heaven, that he had taken pains for Heaven, Heaven hath made amends for all his pains taken. But it will hereafter repent thousands that now labor and toil only after the things of the world, but neglect the things of heaven.

We have *Solomon* recognizing and reviewing all his works and all his labor that he had labored to do, and what finds he? *vanity and vexation of Spirit*; no contentation, no satisfaction, but endless *vexation*, enough to convince him to how little purpose he had wearied himself, enough to make him repent of all his labor and pains; See that place Eccles. 2. 11. v. *Then I looked on all the works that my hand had wrought and on the labor that I had labored to do, and behold all was vanity and vexation of Spirit, and there was no profit under the Sun.* So it will be with many men (in Hell that here take uncessant pains, and (as we say) labor like an horse) when they shall review and recognize all the labor and pains they have taken after *Temporal good things* and what little pains about and for *Eternal good things*; What will be the issue, but even endless vexation? this will vex and torment their Souls throughout all *Eternity*; this will make them say as *Solomon* in the 2 Eccles. 18. v. *I hate all the labor which I have taken under the Sun*; *Solomon* had got no good, no pay that would equallize his pains; In Hell they will hate the remembrance of all their labor, having in their life gained nothing that would equallize their labor or their loss, even the loss now of heaven and all the *Eternal good things* of heaven. As they say of the Bird that sitteth upon the Serpents Eggs, that by breaking and hatching of them she

brings

brings forth a perillous brood to her own deſtruction: So do theſe that ſit brooding on the worlds Vanities, the end of all their pains will be but *Eternal* Deſtruction.

When I ſee ſome men priding themſelves in what they poſſeſs in the world, but careleſs of Heaven: When I behold them delighting themſelves in the many honors conferred upon them by the great bounty of Princes, but not minding God's honor; When I obſerve them ſpending their whole time in voluptuous pleaſures that are but for a moment, and look no further, I call to mind ſome pleaſant rivers that fall into the Sea. You know there are many ſweet and Chryſtal rivers that run pleaſantly, as it were ſporting of themſelves, winding and turning their ſilver ſtreams up and down many a pleaſant and goodly Meadow a great while, but at laſt they fall into the Salt Sea, there they loſe their ſweetneſs and become brackiſh: So theſe men for a while do turn and wind themſelves up and down through the Meadows of pleaſure, and bath themſelves in the tranſitory bliſs of this world, ariſing from their great poſſeſſions and many honors, but for want of laboring for Eternal good things, at laſt fall into the mouth of Hell; and there loſe all the ſweetneſs of thoſe things and find nothing but the bitter brackiſhneſs of *Eternal* pains. How will it now repent them that they labored for Earth ſo much, and for Heaven ſo little, for *Temporal good things* ſo much, and for *Eternal good things* ſo little! that they looked more at things below than at things above.

This hath made ſome bewail their folly at death, that ever they ſet their hearts upon them, and ſo ſinfully labored to attain them. I have read a ſad ſtory of a rich oppreſſor, who had ſcraped up a great eſtate for his only Son, when this rich oppreſſor came to

dye, he called his Son to him, and said, Son do you indeed love me? the Son answered, That Nature, besides his Paternal indulgence, obliged him to that: then said the Father, expresse it by this, hold thy finger in the Candle so long as I am saying a *Pater noster*, the Son attempted, but could not indure it; upon that the Father broke out into these expressions: *Thou canst not indure the burning of thy finger for me, but to get this wealth, I have hazarded my Soul for thee, and must burn body and soul in Hell for thy sake, thy pain would have been but for a moment, but mine will be unquenchable fire.* Thus he bewailed that he had wickedly labored after the good things of this life; this at the time of his death filled his heart, no doubt, with no little sorrow and vexation.

But I do verily believe that there never was any laborious Christian, but upon his death bed lamented, that he took no more pains for these things; Nay rather he hath then wished that he had been a thousand times more laborious for them. Though a lazy generation of men have accused them for too much preciseness, have derided them for too much strickness, and have judged them to be almost besides themselves; when they have taken notice of their extraordinary diligence; yet themselves could say as *Erasmus* did, *Accusant quod nimium fecerim, verum Conscientia mea me accusat quod minus fecerim, quodque lentior fuerim.* They accuse me for doing too much, but my own Conscience accuseth me for doing too little.

And what shall I say more? have we God's command to labor after *Eternal good things?* are they the best of good things, making those Good, and doing those Good, that injoy them? that when others under terrors of conscience, upon a dying bed, in the

the grave, at Judgment and under everlasting torments, will find nothing which do them any good or stand them in any stead; these, under all their afflictions, upon a death-bed and at judgment, will not want what will support them under the first, comfort them under the second, and make them hold up their heads at the third, being interested in that everlasting, desirable, satisfying provision they have made for their souls, and shall see their labor, for the same hath not been in vain, as also that they shall not have cause ever to repent thereof. Are not these considerations sufficient to make our hearts serious to improve every hour and minute of time (both day and night) in the use of all good means, to the very end of our days, for *Eternal good things*, and not yield to be put off with any other good things whatsoever then such as are *Eternal*, though God keep us low and mean in the world.

I shall answer one question and then come to apply what hath been said.

CHAP. VII.

Question, *WHat Reasons may be assigned, why men labor so much after Temporal good things, that they do neglect Eternal, and build their happyness upon so deceitful grounds as earthly possessions and transitory things, they account themselves happy in these earthly injoyments*; whereas a painted face is as certain an argument of a good complexion, as this of an happy condition. When

When God shall come hereafter to take up his own to himself into heaven, he will not look so much amongst the great ones of the earth, the rich and wealthy, as amongst the persecuted and contemned ones; Out of them he will find his own, out of them he will gather those who shall be *Eternally* happy; Mal. 3. 17. v. *In that day when I make up my Jewells*; saith the Lord: The phrase notes that God's *Jewells* now lye scattered in the dirt, and God hath his time to take them up, and to bring them into the closet of Heaven; but in gathering together of these *Jewells*, God will pass by Palaces and look into Cottages; he will pass by the rich and take the poor; he will pass by the honorable and take the despised ones. In the 1 Cor. 26. v. *Ye see your calling Brethren, how that not many wisemen after the flesh, not many mighty, not many noble are called*: The Apostle doth not say, not any, but not many. How many are now in Hell under the *Eternal* hatred of God, who when they lived, had as much of the world as most now have, who when they lived, flourished in as much pomp and worldly glory, as any now do; and were served and waited upon in as much state, as any now are. And these men accounted their condition happy, and of the like opinion are such, as they once were at this day, they content themselves with their present *Temporal* possessions, and neglect the things of heaven, that are *Eternal*.

For which I shall assign such Reasons as follow.

1 Reason. *Because it is natural for men so to do*; Temporal good things do agree with their corrupt natures

2 Reas. *Because men do fancy that in these Temporal things below, doth consist the only comfort of their lives.*

3 Reas.

3 Reaſ. *Becauſe theſe Temporal things being near at hand do dazzle the minds and diſtract the Judgments of men.*

4 Reaſ. *Becauſe Eternal good things are not without great labor to be obtained.*

5 Reaſ. *Becauſe men know not the excellency of Eternal good things.*

6 Reaſ. *Becauſe men do not as they ought, work upon their hearts ſuch divine exhortations thereunto, that they find in Scripture, which are backed with ſtrong reaſons, and incouraged unto by many ſweet promiſes.*

The agreeableneſs of *Temporal good things* (which are ſo near at hand) unto mens natures, and fancies, corrupted by Original ſin, as alſo the greatneſs of that labor by which *Eternal good things* are to be obtained, ignorance of their excellency, and the want of working upon mens hearts, Scripture Exhortations thereunto, and Divine promiſes thereof, are ſome of thoſe reaſons, why men labor ſo much for *Temporal good things* and ſo neglect *Eternal good things.*

1 Reaſon. *Becauſe it is natural for men ſo to do,* *Temporal good things* do agree with their corrupt natures; every thing in religion is Antipodous to nature, amongſt the reſt, for a man to be dead to the world, for a man to take his heart off from things below, for a man to prefer *things to come* before things preſent, and to have his converſation in heaven; ſuch things as theſe are wholly againſt nature: But to hunt after the tranſitory traſh of this world, to ſet a greater value upon things below than upon things above, to prefer things pleaſant to fleſh and blood before what pleaſes God; theſe things agree with the corrupt natures of men; which made the Heathen Poet ſay, *O curvæ in terras*

terras animæ, & cælestium inanes: shewing how the Souls of men are bent to the earth and not regarding heavenly things. It is not more unnatural for a stone to ascend upwards or for a spark of fire to descend downwards, than it is for the corrupt natures of men to look after these *Eternal* objects.

There is a generation of men whose names are *written in the earth*, as the Prophet hath the phrase, Jerem. 17. 13. v. *called the Inhabitants of the earth*, *Rev.* 12. 12. *v.* in opposition to the Saints and heirs of heaven; Men that may with the *Athenians* give the *Graß-hopper* for their Badge, a creature that is bred, liveth and dyeth in the same ground; a creature, that though she hath wings, yet flyeth not, sometimes she hoppeth up a little, but falleth to the ground again; but naturally liveth and dyeth on the ground: So these *Terrigenæ fratres*, as one calls them, they are bred upon the earth, they live and dye on the same earth, and they naturally mind only the things of the earth, and their affections can no more ascend heavenward, than a worm can fly upwards like a *Lark*. Hence that command directing us about the Object we are to place our affections upon, Col. 3. 2. v. *Set your affections upon things above, not upon things on the earth*; the object prescribed them, they are to be upon *Things above*, heavenly things, things that will out last the days of heaven, and run parallel with the life of God, and line of *Eternity*. The Command implyeth that our affections are before conversion, naturally placed other where than they should be, *viz.* Upon earthly things and fading objects. The Serpents feed (and so are all men by nature) does naturally lick up the dust of the earth.

By nature all mens affections are taken off their pro-

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per Center, they are crawling upon the earth, they center themselves in the things of the earth, they imbrace only such things as are sutable to sense, although there be never so many snares and temptations therein to indanger their souls. It is made the description of a child, Isay 7. 15. v. *That he knoweth not to refuse the evil and do the good.* And it may well pass for the description of a natural man; Such folly and simplicity is upon the Sons of Men. Not a man, naturally, till he be converted and regenerated, will choose any thing, but as such a thing is connatural to and commensurated with that depraved appetite within. Herein men somwhat resemble the *Load-stone*, altogether despising and counting as nothing Gold and Silver (mettals so excellent in their own nature) makes choice of *Iron* and draws that unto it with a violent and greedy affection: Such is the nature of men, that they too often neglect things of greatest worth, and most precious esteem, to pursue what is of far inferior value. It may be found true in these mens souls, that which *Solomon* took notice of to be sometimes in the world, *Princes go on foot, and Servants ride on horse-back*; things of greatest worth are debased, and base things are advanced; they suffer *Temporal things* to be like *Anti-christ*, even to lift themselves up *above all that is called God* in their Souls; these shall, and do with them, sit upon the throne in the Soul, but God and *Christ* and the spirit of Grace are shut out; heaven and the favor of God had in no esteem, Grace and glory not looked after.

There is indeed since the fall of *Adam*, an unsutableness between mens natures and any spiritual or heavenly object, hereby their hearts are naturally full of enmity towards, hatred of, and contrariety against, God

God, and what belongs unto God, despising and rejecting whatsoever is heavenly and supernatural, both truths and ways, doctrines and things. As the learned *Grecian* accounted *Christ* crucified, but a foolish Doctrine to be either imbraced or believed, for no other reason than because it was against natural reason: So are these *Eternal good things* not accounted of or labored for by too many, for no other reason but because they agree not with their natures. By nature, all men are in the flesh, walk after the flesh, making provisions for the flesh, and no ways savoring but what is agreeable and suitable to flesh.

Were it possible to prove that there were *Præadamiti*, men before *Adam*, (for though Scripture doth not mention any such, but calleth *Adam* the *first man*, yet such a paradoxal opinion hath been vented and endeavoured to be proved,) or might it be as peremptorily concluded of any, as some do of the Virgin *Mary*, who shall ever be acknowledged blessed amongst women) others also of St. *Anne* the Virgins mother; others of all the Virgin's Family, that they were without Original sin. Or if mankind were multiplied not by Generation, but by an other way, as some have thought; That if *Adam* had not faln, all his Posterity would have been, and as the *Turks* say of such their Religious persons whom they call *Nefesogli*, that they are not born in an human way of Generation. Or if God would please miraculously to create some men *de novo*, make children to *Abraham* out of stones, so as their Natures might be holy and free from Original contagion, as I find some affirm, that *Seth*, *Enoch*, *Noah*, and such eminent men were, and as indeed *Jesus Christ* was, he being without all sin either Original or Actual, called therefore,

Dan.

Dan. 9. 24. v. *Sanctum Sanctorum*, the Holy of holies, or moſt holy. Were there now ſuch men as theſe to be found in the World, their hearts would not have in them this contrariety to God and the things of Heaven, ſuch a neglect of, and averſneſs unto grace here, and glory hereafter.

2. R. *Becauſe men do fancy that in theſe Temporal things below doth conſiſt the onely comfort of their lives*; look as the affections are very potent in a man to turn him this way or that way, & from this thing to that thing; ſo alſo is the *Imagination* or *fancy* of a man; a mans *fancy* ſince the Fall is as full of evil as the Sea is of water, a Womb wherein much iniquity is conceived, and is a great impediment and hinderance to the Souls good, but in no way more then in this, that it pleaſes it ſelf with empty and vain things, and neglects true ſolid good things; it pleaſes it ſelf with the vain things of this World, and neglects the real and laſting things of Heaven.

It is one part of man's miſery, devoid of grace, and whilſt in a ſinful eſtate, that his Soul, and all the parts and powers thereof, are inhabited by Satan, there he dwells, and therein he reigneth, and in no one room of the Soul doth he oftner appear then in the *fancy*; the Devil hath a great command over the *fancy*, who being the God of this World, he makes men to ſet an high eſtimate upon the things of the World: Hence it is, that having raiſed the value and price of *Temporal good things* above their real worth, and cauſed men to place their happineſs therein, they now think no labour too great to obtain what they *fancy* very good, and that (as they believe) maketh for the happineſs of their preſent being.

And I wonder not to ſee this very thing practiſed by

by men of greateſt underſtanding and wiſdom in a Countrey, who however they are or may be otherwiſe profound Stateſmen, and very wiſe as to all Earthly affairs, yet are altogether oftentimes blinded and know not how to guide their actions to their true end. And the reaſon hereof is, becauſe their *fancy* uſurpeth upon their underſtanding and getteth into the Chair thereof. Even as *Athaliah* deſtroyed all the Seed Royal that ſhe might reign; ſo *fancy* boſteth out all ſolid reaſons and arguments, uſed to take their hearts from off an immoderate purſuit of theſe *Temporal things*, It is *fancy* onely that doth all, and they are herein more led by their *fancy* then by any Scripture grounds or reaſons; their underſtanding is made but ſubſervient and an under-agent to their *fancy* in theſe undertakings.

It can hardly be imagined how vain ſuch men are become in their *fancies* and imaginations, and how far *fancy* doth tranſport men herein. So true is that noted long ſince to be delivered by *Gerſon*, *That the world now grown old, is full of doting fancies:* Or as a moſt reverend and learned Perſon gloſſing upon thoſe words of *Gerſon*, ſayes, *The world now near her end, raves and talkes nothing but fancies and frenzies.* Some men are not more ſubject to madneſs in their *fancy*, then theſe to be guided by *fancy* rather then by Scripture, or right reaſon. That it is true of many Chriſtians, what the Apoſtle ſpeaketh of the Heathens, and that in their high profeſſion of wiſdom, Rom 1. 21. v. *They became vain in their imagination:* And he ſhews wherein at the 23. v. *And changed the glory of uncorruptible God, into an Image made like to corruptible man, and to birds and four-footed beaſts and creeping things.* So that they became

came vain in their imaginations, by their setting up many fabulous and idle Deities, whereby the knowledge of the true God was obscured: Even so many Christians are become *vain in their imaginations*, in *fancying* and imagining that happiness may be found in things below, and therefore neglect to labour after the true happiness of Heaven. They regard not what God commandeth, or what the Soul wanteth, but what their *fancy* pleaseth.

But *why do the people imagine a vain thing?* Psal. 2. 1. v. For the comfort of a man doth not stand in having much; It is Christ's maxime, Luke 12. 15. v. *Man's life consisteth not in the abundance of the things which he possesseth.* Yet otherwise men believe and *fancy*, and hence it is that they esteem more highly of those things which will perish in the using, then they do of those things which are of *Eternal* use. Wherein they are like that *Hermit*, who set a greater value upon his *Cat* then *Gregory* upon the World: And like *Diogenes* who preferred his *Cynical* life before *Alexander's* Royalty; he *fancyed* his little Cloyster best: Or like those of *Angola*, who prefer a Dog before many Slaves: Or the *Indians*, who esteem more of trifles then Gold. Or Children who take greater delight in a handful of Nut-shells then Jewels.

What a strange *fancy* was that of *Bassianus* the Emperour, who so degenerated in effeminateness, that he would not only conform to Womens attire, but would also make his name feminine; he would be called *Bassiana* not *Bassianus*. Such a *fancy* have many amongst Christians, who are so degenerated into Irreligion, that they will not only conform to the sinful lusts and pleasures of the World, but they

ſo idolize *Temporal things*, that they place their onely and chiefeſt happineſs in the enjoyment of the World, they terminate their happineſs here. Though a man may as well think to extract Oil out of a flint, or fire out of water, as happineſs out of theſe *Temporal* and terreſtrial things. To ſeek for happineſs in any thing below, is to ſeek for the living among the dead.

3. *Reaſ.* Becauſe theſe temporal things being near at hand, do dazzle the mind and diſtract the Judgments of men. The ſight that now the beſt here below, have of thoſe Eternal good things in Heaven, is but weak, dark and obſcure; for ſaith the Apoſtle 1 Cor. 13. 12. v. *Now we ſee through a Glaſs darkly.* And again, *Now I know in part.* If Saint *Paul* and other enlightned ones ſee but darkly and in part, ſurely Children of darkneſs ſee nothing at all: If the vigourous and ſparkling eyes of Heavens darlings ſee no clearer, the blind and bleer eyes of others behold nothing, The Saints ſee a great deal, yet nothing to what they ſhall ſee in Heaven, where the illuſtrious beauty of *Eternal good things* ſhall be diſplayed in a moſt glorious Emphaſis, and they have their eyes fixed upon them through all *Eternity*.

An Eagle-eyed Chriſtian by the eye of Faith, beholding the beauty of theſe things, ſees a great deal of excellency and worth in them, why they ſhould be laboured for; and the oftner he looks thereon, the more he is enamoured therewith, and he is made reſtleſs until he enjoys them: As it is ſaid of *Apelles*, that by his often beholding and looking on the Woman, whoſe picture he was drawing, though at firſt he minded his Art only, yet ſecretly love did creep into his affection at the ſame time, which made him languiſh

languish away, till *Alexander* helped her to him as his wife; so 'tis with a Believer, his heart pants after these things, as the *Hart* pants after the water brooks, and his Soul even languisheth away, till God help him to possess them as his own.

But now, a generation of men having no other but sensual eyes, which serve only to behold Objects near hand, not Objects at a great distance; they apprehend nothing in these *Eternal things* to affect them withal, and therefore do they acknowledge nothing in them to make them desirable or worth taking pains for. I remember what I have read of *Nicostratus*, who being himself a cunning Work-man, he finding a curious piece of work, and being wondred at by one and asked, what pleasure he could take, to stand as he did, still gazing on the picture? answered: Hadst thou mine eyes, my Friend, thou wouldst not wonder, but rather be ravished as I am at the inimitable art of this rare and admired piece. Had these men the eyes of Faith to behold things within the vail, to see the Sun-like resplendent Body of *Christ* there; to look upon our *Jehovah*'s face there, and the glory of all crowned Martyrs and other the glorious Inhabitants of that happy place, surely things below would not dazzle their eyes so much as they do, they would rather be looked upon as so much dung and dross in comparison of these; but though they are sharp-sighted into things of Earth, yet are they blinder then a Mole in beholding any Spiritual or Celestial beauty.

As *Moses* did, *Heb.* 11. 27. *v.* so other of the Saints do, *see him* who is invisible, but these see nothing but what is visible. They have no other but bodily eyes to see with, and so God cannot be seen, 2 Tim.

6. 16. v. *Whom no man hath seen, nor can see.* And having no other but bodily eyes, it is no wonder if things as far off as Heaven do seem very small and little unto them, and those things which are nearer unto them, seem of a greater magnitude.

It is here as it is with many ignorant men, who standing here below, and looking upon the Sun, Moon and Stars in Heaven; whereof the first and several of the last, are many times bigger then the Earth; yet by such ignorant People, the Stars are judged to be only pretty little golden spots, of the breadth of a penny or of a man's finger, and the Sun or Moon not broader then a bushel or a Cart-wheel. The reason of this mistake is this; these Heavenly luminaries are at a great distance from them; from the Earth to the Starry Heaven Astrologers have made it sixteen millions, three hundred thirty-eight thousands five hundred sixty two miles, and such ignorant Persons will not allow for the distance, and so are not able to judge thereof. So it is here with carnal ignorant ones', the things of Heaven are now accounted but small because of their distance, though in themselves great; but Earthly things are accounted great because of their nearness, though in themselves small.

Now as *Eve's* looking upon the Tree of knowledge, did her much prejudice, she was thereby tempted to eat thereof, and thereby lost an Earthly and hazarded an Heavenly Paradise: So to men, looking upon such things as the *Temporal good-things* of this life are, with no other eye then that of sense, their eyes are dazled with the splendour of them and they seem great, and do them a great deal of prejudice; they make thousands not to hazard only, but even

to loſe an Heavenly Paradiſe, whilſt all their ſearchings and enquiries, all their plottings and contrivings, all their labour and pains are chiefly after them, neglecting thoſe *Magnalia Æternitatis*, thoſe great things of *Eternity*. Why do not men love thoſe things more? why do not men deſire them more? why do not men labour and take pains for them more? The very reaſon is becauſe they ſee them no clearer. If men ſaw them clearer, they would love them more: If men ſaw them clearer, they would deſire them more: If men ſaw them clearer, they would labour for them more. When *Jacob* had ſeen *Rachel*'s beauty he loved her, loving of her, he deſired to have her to be his Wife, deſiring her, he laboured twice ſeven years to obtain her; And though Lovers hours are full of *Eternity*, yet his love towards her, and his deſire of her, did facilitate his labour, and made the time ſeem ſhort.

But now *Temporal things* being near at hand, and more clearly ſeen, men who are devoid of Grace, have their eyes dazled, and their hearts bewitched therewith; for the World is a bewitching thing; and (as one ſays) the World at laſt day ſhall be burnt for a Witch: Herewith the devil (who is daily trading with men for the Souls) bewitcheth millions. The World is the greateſt price that the Devil hath to give for a Soul. What elſe doth the Devil uſe, when he would be dealing with *Chriſt*? As that which was the moſt forcible temptation he could uſe, he offers him all the Kingdoms of the World and the glory of them; he had been tampering with Chriſt before, but this he kept (as the Oratour doth his beſt arguments) unto the laſt. At his laſt bidding the Devil ſheweth him all the glory, pomp, wealth

and dignity of the World, with theſe the Divel hoped to dazle our Saviour's eyes (thoſe windows of the Soul) and to impriſon his affections; as knowing that temptations of profits, pleaſures and honours, are moſt forcible with men. Set but a wedge of Gold in *Achan*'s ſight, it dazles his eyes, it bewitcheth his heart, and now *Joſhuah* (that could ſtay the courſe of the Sun) cannot ſtay him from luſting and laying hold of it. Set but preferment before *Balaam*'s eyes, herewith they are dazled and his heart bewitched, and his Aſs never gallops faſt enough after it. Promiſe but *Judas* thirty pieces of Silver, and his eyes are dazled therewith, and his heart even bewitched, that he will betray innocent blood to get it. Thouſands have dyed of the wound of the eye: And ſo herewith the Divel hoped to prevail with *Chriſt*; he ſhews him all the Kingdoms of the World and the glory of them, and ſaith unto him: *All theſe things will I give thee, if thou wilt fall down and worſhip me*, Matth. 4. 8, 9. v. A moſt tempting object, but this Heavenly Eagle had *Oculum irretortum*, and was not at all moved at the beauty and bravery of all the Kingdoms of the Earth, the gliſtering pomp whereof had miſled millions, when their eyes have been dazled with the gayety thereof.

As ſome have had their eyes ſo dazled with going fires, that they have gone out of the good path which would have lead them to their journeys end, and have inſtead thereof been led into hedges and ditches, into pooles and waters: So have men been turned out of the way leading to Eternal life, and have been lead in the way that leadeth to the chambers of death, by this means: What is told of the

the Serpent *Scytale*, is applicable here; they ſay of this Serpent, that when ſhe cannot overtake the fleeing Paſſengers, ſhe doth with her beautiful colours aſtoniſh and amaze them, and ſo dazle their eyes, that they have no power to paſs away, till ſhe have ſtung them to death; Even ſo the luſtre of things below ſo dazle the eyes of men, and bewitch their hearts, that they have neither will nor power left in them oftentimes to look after things above.

4. Reaſ. *Becauſe Eternal good things are not without great labour to be obtained*, it will coſt a Chriſtian ſome ſweat before he getteth into Heaven. To climb up an high hill is difficult, and will ask a man no little labour, but to run down the higheſt and ſteepeſt hill is eaſie: *Facilis eſt deſcenſus Averni.* Hell may be gained without ſtorm, labour, or pains taking. But Heaven muſt be laboured for, and the things that belong to our everlaſting peace are not to be poſſeſſed without an holy Induſtry: To obtain ſuch great things as theſe is not ſo facile a work as moſt men do imagine: Trifles may be had at a trivial rate, but *Difficilia quæ pulchra*, things of worth, as all *Eternal good things* are, are not obtained without great toyl and labour.

The Lord *Jeſus Chriſt* who hath made known theſe things to the World, and who knoweth better then the greateſt Doctors or Maſters of the School, the worth and excellency of them, and what pains there muſt be uſed to obtain them, he hath told us, that the way to them is narrow and ſtrait, and requires ſtriving, Luk. 13. 24. v. *Strive to enter in at the ſtrait gate; for many, I ſay unto you, will ſeek to enter in, and ſhall not be able*; And that we muſt as

so many Souldiers, force our passage thither, Matth. 11. 12. v. *And from the dayes of John the Baptist until now, the Kingdom of heaven suffereth violence, and the violent take it by force.* And after all our striving and fighting, we must fall to digging for these things as *for hidden treasures*, Prov. 2. 4. v. and pass through many tribulations and asperities, many dangers and troubles, yea possibly through prisons, fires and bloody labyrinths, before we can come at them. Acts 14. 22. v. *We must through much tribulation enter into the Kingdom of God.*

These things lessen mens appetites after them, and do make them less desirous of them, yea to leave pursuing of them upon pretence of that difficulty there is to come by them, as fearing they should in the pursuit meet with affronts and disgraces, tempests of rage, despight and hostilities from violent persons and uncalonable men, and in the end lose their lives which they prefer before all other interest.

This is the very reason why no more put out themselves to obtain these good things of *Eternity*. *Omnes enim appetunt delectabilia, & fugiunt labores & difficultates.* The generality of men are for what is facile and delightful, not for hard labours and difficult undertakings. Herein few are like that Emperour I have read of, that delighted in no undertakings so much, as those who in the esteem of his Counsellours and Captains were most difficult and impossible: If they said such and such an enterprize would never be accomplished, it was argument enough for him to make the adventure, and he usually prospered, he seldom miscarried.

But hence comes men's backwardness herein, because

cauſe fleſh and blood can not endure ſuch Spiritual labour and pains for them, Men are naturally overgrown with Spiritual ſloth and a careleſs lazineſs, they are loath to put themſelves to ſo much labour this way, which is ſo oppoſite to their corrupt natures.

Viſcera terræ extrahimus, ut digito geſtetur gemma quam petimus. Men willingly will draw out the very bowels of the Earth, that they may get the gemme they deſire. How will men toyl and labour to digg for Gold and Silver, and yet take no pains for Grace and Glory, for *Chriſt* and Heaven? How will men weary themſelves in purſuing their ſins, but yet are backward to be at any pains for the ſaving of their ſouls. *Impii quam ſtrenue ſerviunt Diabolo*; They will even ſweat in the Devils work, and yet not ſo much as ſtir themſelves in the ſervice of God, or for the good of their Souls. They will do *wickedly with both hands earneſtly*, and often tire themſelves to get to Hell; but to get to Heaven they will hardly labour *with one of their fingers*. Heaven and *Eternal good things* they would have hereafter, but are loath to put themſelves to take pains for them now; they are like *Solomon's* Sluggard mentioned Prov. 13. 4 v. *The ſoul of a ſluggard deſireth, and hath nothing. Vult, & non vult piger*; ſo the vulgar Latin reads thoſe words. The Sluggard would and he would not; he would have the end, but not uſe the means: So it is with theſe Spiritual Sluggards, they would ſit at Chriſt's right hand, but they would not drink of his Cup, nor be baptized with his Baptiſm; they would be admitted into the Kingdom of God, but not paſs through many tribulations; they would enter in at the ſtrait gate, but they would not be put

to ſtrive to enter; they would have given unto them a Crown of righteouſneſs, but they would not fight; they would be glorified, yet take no pains to be ſanctified. One well compares ſuch men to *Cats*, that would fain have fiſh, but are loath to wet their feet. Wiſh for Heaven at their end they will, but labour and work for Heaven they will not, they will not add endeavours to their deſires. *Ora & labora*, that is the old rule, our willingneſs of heaven ſhould be ſeconded with labouring for Heaven, elſe it is nothing worth. The young man in the Goſpel wiſhed well to Heaven, when he came kneeling to our Saviour, with *Good Maſter, what good thing ſhall I do that I may have Eternal life?* Matth. 19. 16. v. The man ſeems to be no *Sadducee*, for he enquires after Eternal life, which they denyed; he is rather thought to be a *Phariſee*, by the manner of his expreſſing himſelf, and of that ſort of *Phariſees* which was named, *Quid debeo facere, & faciam illud*; Tell me what I ſhall do, and I will do it. He comes congeeing to *Chriſt*, as if he had a good deſire to be informed in this queſtion of ſuch great importance, *How he might obtain Eternal life.* He had a good mind to *Eternal* life, but he ſtuck at what our Saviour directed, for *he went away ſorrowful*, v. 22. This troubled him to be put upon what he was not willing to perform. If Heaven and *Eternal* life are to be had upon no other terms, *Chriſt* may keep them to himſelf and thoſe who will come up to ſuch hard terms, (as this young Gallant thought theſe were) he will have none. And now he that came running ſo haſtily, he goes away and departs heavily. In like manner do more then this young man, if Heaven and *Eternal* life cannot be had without ſo much ado, without ſo much croſſing

of corrupt nature; without so much denying themselves a carnal liberty in the World, bidding adieu to their sins and embracing a strict holyness, without which no Heaven or *Eternal* life is to be had, they will not come up to the terms or use such means.

When the *Israelites* were come to the very skirts of *Canaan*, and no question they had a longing desire to be in it, yet would they (notwithstanding that God himself had told them it was a good Land, a Land flowing with milk and honey) send out every Tribe one, as so many Spies to search the Land, these were to report unto them what manner of Land it was; after fourty dayes they return, and with them bring some of the fruit of the Land. and withal told *Moses and Aaron and all the Congregation*, Numb. 13. 27. v. saying: *We came unto the land whither thou sentest us, and surely it floweth with milk and honey, and this is the fruit of it.* Here was enough to perswade and excite to a cheerful and speedy endeavouring to possess it. But the next Verse layes before them several difficulties they were like to meet with before they could possess it, v. 28. *Nevertheless, the people be strong that dwell in the Land, and the Cities were walled and very great, and moreover we saw the children of Anak there.* As if they had said, Indeed the Land is a good Land and plentiful, but it will cost us hot water before we can possess it, we shall hardly ever conquer it. And now they are discouraged, they look at these difficulties and judge it to be in vain to set upon endeavouring to possess it; they had Gyants to fight with, and walled Towns to besiege, and they themselves were but as Grass-hoppers to the Inhabitants there-

thereof, the conquest would certainly be very difficult. And now they fall to wishing, Numb. 14. 2. *Would to God we had dyed in Egypt, or would to God we had dyed in this Wilderness.* And at v. 4. say they, *Let us make a Captain and let us return into Egypt.* Now *Canaan* is rejected, and *Egypt*, that is preferred; as if the Land of their bondage had been better then this Land of promise, and a death there better then a life here. And all this for no other reason but because *Canaan* could not be enjoyed without a sharp and hazardous War, and they judged it better and a more easie work to go back to *Egypt*, content themselves therewith.* In like manner many that cannot but speak very glorious things of Heaven, and do wish well to the good things of *Eternity*, and would gladly go in and possess that good Land, but *there is a Lyon in the way*; so says the the Sluggard in the Proverbs chap. 22. 13. v. *The slothful man saith: There is a Lyon without; I shall be slain in the street.* A meer fiction of his own brain to cover and colour his idleness; for who can expect a *Lyon* to be in the streets; *Lyons haunt not* in streets, but in woods and wildernesses; and so these men they want not what to say for themselves, they complain with these Mal-contented *Israelites* of the strength of the *Amakims*, and many other difficulties in the way to Heaven; Hence their secret wishes are, Oh, that we might live for ever upon the Earth: Earth is preferred before Heaven, and a life upon the Earth is more esteemed then a life in Heaven, and they can content themselves with the Earth and cast off all labouring for Heaven.

I dare appeal to any observant Christian, if he does not take notice of the truth of what I say, that there

there are many who ſpend a great part of their lives in doing nothing towards their Salvation, in not praying for Heaven, in not hearing for Heaven, in not reading for Heaven, in not taking any care or pains at all for Heaven, and that upon no other ground then this, but that they cannot away with ſuch labour as praying, hearing and reading doth require.

5. Reaſ. *Becauſe men know not the excellency of Eternal good things. Eternal good things* are no fancies, they are no *Entia rationis*, no Chymeraes or conjectural things, for the Goſpel affordeth us a certain knowledge thereof, of the wayes to obtain them. In the Goſpel we have ſome glimpſes of Heaven and proſpects of *Canaan* yea many προλεγόμενα of happineſs; ſo that when a Chriſtian ſhall come to poſſeſs Heaven, he ſhall be able to ſay, ſurely this is the very Heaven that was deſcribed in the Goſpel. As if *Moſes*, after he had ſeen *Canaan* from mount *Piſgah*, had gone into that promiſed Land, he would have ſaid, ſurely this is the very Land I ſaw from mount *Piſgah*, theſe are the hills, theſe are the rich valleys, theſe are the rivers of milk I ſaw from thence: So will Chriſtians that have ſtudyed the Goſpel, deſcribing this good Land, and declaring the excellency of thoſe *Eternal good things* there, when they afterwards come to poſſeſs it, will verily conclude, This is the Heaven we read of in the Goſpel, and theſe are thoſe *Eternal good things* we were told of out of the Goſpel; here is that *Eternal God*, that glorified *Chriſt*; thoſe beautious *Manſions*, thoſe *Rivers of pleaſures*, thoſe joyes without end and *Crown of Glory* we heard of out of the Goſpel; that knowledge we had of them out of the Goſpel was truth, and that labour and pains we took

took to obtain them was not in vain.

Indeed not all, that do pretend to know the excellency of these things, do labour after them. As *Plutarch* said of the *Grecians*, they knew what was just, but did it not: So these know what things are *Eternally good*, but they labour not after them. The Devil no doubt hath a great deal of knowledge hereof, he knows there is *Eternal* glory, everlasting joy and pleasures for evermore in Heaven; he is called δαίμων, from the great knowledge he hath; but the Devil does not labour after them. Hell is full of many knowing heads, of men who once had knowledge to bespangle them, but none to sanctifie them: Of men who once had knowledge, to enable them to dispute *de cælo & rebus æternis*, but none to enable them to labour for Heaven and *Eternal things*; *Malunt disputare quam laborare*; they took more delight to dispute of them then to labour for them. Of men who once had *Metaphysica ingenia*, Metaphysical heads, and much knowledge to write learned Exercitations *de Deo*, of God; but none to put them on to labour to get into Covenant with God, and to have God for their God; Of men who might have much knowledge to labour for the Philosophers Stone, that *Midas* like, they might turn all they touched into Gold; but none to make them labour, that their portion, above all other portions, might be God. That had the World no other Bibles to teach it, that these things were to be laboured for, then the labour and pains these men took for them, the World had not known there had been such a duty commanded.

Sapientes sapienter in infernum descendunt. Even men furnished with great helps of such knowledge, mis-

miscarry to all *Eternity*, when others less knowing, yet spiritually knowing and diligently labouring, are happy to all *Eternity*. *Insurgunt indocti & rapiunt calum, & nos cum omnibus doctrinis detrudimur in gehennam*, said one. Many learned and great knowing men can dispute of Religion and Heaven, but others of less learning and knowledge, labouring religiously for Heaven, surprise it.

But without knowledge thereof, and of the true way to obtain these things, men can no more come to obtain them, than Devils can, that habitation which they once forsook. Hosea 4. 6. v. *My people are destroyed for lack of knowledge.* Why do none seek after God, labouring to get God for their God? St. *Paul* gives the reason, Rom. 3. 11. v. *There is none understandeth*; What follows? *There is none that seeketh after God:* None seek after God, because none know or understand God. It is true of all *Eternal good things*; why do no more seek after them, labouring to get them for their treasure, because no more understand and know them and the excellency of them, they have no Spiritual judgment in such things. Ask many men why they do not such and such things, why they take not such courses and wayes, that might verily prove gainful and very advantageous unto them; the answer usually given is this, They have no understanding in such things, they have no knowledge in such wayes and courses. Which holds most of all true herein, they know not *Eternal good things*, they understand not the surpassing excellency of them; and this is the reason they never look after them.

Here many men are like the *Cock* in the Fable, they are not acquainted with such Jewels as *God* and *Christ*,

Christ, Grace and Glory are, and so had rather have their Barley-corn then all such Jewels, they had rather feed upon the *Onions and flesh-pots of Egypt*, then labour to be fed with *that meat which endureth unto Eternal life*.

I will not ask you what *Aristotle* (whom one calls *Ultimus conatus Musarum*, as if Nature could not have sent forth a greater Artist) or *Plato*; what *Tully* or *Cato* ever understood or knew any thing hereof, or laboured for an interest herein, they were Heathens and had no Scripture light, no revealed light; for even amongst our selves who are called Christians, there are many enjoying this kind of light, that yet know nothing of the excellency thereof. How many such have a damnable ignorance, covering the faces of their Souls, as darkness did the deep at first, they have a very *Chaos* in their Souls, they are as it were shut up in a dark dungeon. We have (I fear) many that are no more acquainted with the worth and excellency of such things then *Heathens* and *Pagans*, no more then savage *Indians* or rude *Barbarians*.

As your *Batts* and *Owls* can see well enough in night, but not in the day: So we have millions that do frequent our Church Assemblies, who though they have parts, abilities, and are of quick apprehensions and great knowledge in the things of darkness, matters of sin and the world, yet in the things of God and Heaven they are stark blind; says the Apostle *Paul* of some of the *Corinthians* in his dayes, 1 Cor. 15. 34. v. *Some have not the knowledge of God, I speak it to your shame*: The like may we say of many of our hearers, there are many that have no knowledge of God, of Justification, Sanctification

fication or Glorification; we speak it to their shame, and it ought to be to their grief. In such things they are very Sots and know nothing, they savour nothing but the things of the Earth, they relish nothing but what flows from creature contentments, they know nothing of *Eternal* excellencies, all their knowledge lyes in Earthly things, because Earthly things are all they mind: Herein they are knowing men indeed, herein they do abound with knowledge, but it is with such a knowledge, as (like the *Ostritches* wings) make them out-run others upon Earth, and in Earthly things, but help them never a whit towards Heaven. And there are plenty of such dust-heaps in every corner; but of persons knowing of and labouring after *Eternal* excellencies, *Haud facile invenies multis e milibus unum*, there is a very great scarcity. These are as *Gideon's* three hundred, when the ignorant ones as the *Medianites* lye like *Grashoppers for multitude upon the earth*; or as those *Syrians*, 1 Kings 20. 27. v. they fill the Countrey, they darken the Air, as swarms of Flyes once did the Land of *Egypt*. What *Cicero* says of thankful men, may be said of the fewness of these knowing men; *Perraro grati reperiuntur*, It is hard to find a thankful man; so is it hard to find men labouring chiefly for *Eternal good things*, because it is also hard to find out men that know the excellency of them.

6. Reas. *Because men do not as they ought work upon their hearts such Divine exhortations that they find in Scripture, which are backed with strong reasons and encouraged unto by many sweet promises.* If we had, saith one, a window in men's breasts, we should see this principle ingraven on their hearts,

That the Gospel is promises, and all their work is to believe them to be true. And so they never mind exhortations to labour after Heaven and Immortal life, after Salvation and *Eternal* happiness; only they please themselves with such promises that God hath made of Heaven and *Eternal* rewards, making use of the promises to strengthen their hopes for Heaven, but follow not the exhortations which call upon them, to labour for Heaven.

It is most true that a well-grounded hope for Heaven and Eternal salvation is gotten by, and grounded upon the Word of God; hence it is called the *Hope of the Gospel*, Col. 1. 23. v. because it is gotten by the Gospel and grounded upon the Gospel. All a Saints hopes comes from the Scriptures; Psal. 119. 49. v. *Good is the Word of the Lord wherein thou hast caused me to hope.* Rom. 15. 4. v. *That we* (saith the Apostle) *through the comfort of the Scriptures might have hope.* And the promises of the Scripture are the Anchor of a Christian's hope; that hope which any one hath of Heaven, if not founded upon a promise, it may rather be called presumption then hope.

Promises are the surest Pillars to build our hopes for Heaven upon; when that hope which is not built upon a promise shall suffer ship-wrack, then a promise will be as a planck upon which we may swim safe to the shoar of Heaven; then a promise will be as a *Fiery Chariot to carry us up to heaven.* Heaven is nothing else but the enjoyment of the promises, Heb. 6. 12. v. *Be followers of them, who through faith and patience inherit the promises*; that is *Promissam illam hæreditatem*; the promised Inheritance. The promises are Heaven folded up; Heaven is the promises unfolded.

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The promiſes are made by God, and they make over God to a Believer, as his portion, and *Chriſt* as his Saviour, and the Spirit as his Sanctifier, and all *Eternal good things* as his everlaſting Inheritance. It is therefore one of the greateſt titles that do belong to a Chriſtian, to be ſtiled an *Heir of the Promiſes.* Heb. 6. 17. v. *God willing more abundantly to ſhew unto the heirs of promiſe the immutability of his counſel, confirmed it by Oath.* That man who hath a right to the Promiſes, is the richeſt man in the World; for God is his, and *Chriſt* is his, and the Spirit is his, Grace here, and *Eternal* glory hereafter, is his. Sad is that man's condition who hath no intereſt in God, nor in *Chriſt*, and who is without all hopes of future and *Eternal* happineſs; But he that is a ſtranger from the promiſe, is *without Chriſt, without God and without hope*, Eph. 2. 12. v. Such a man may indeed nouriſh hopes of Heaven, but his hopes, if not bottomed upon a promiſe, will prove afterwards to be no other then his Souls deluſion, and his Souls couſenage; he may promiſe himſelf to go to Heaven, and there be bleſſed and happy for ever, but his hopes will deceive him.

And under the like Soul-deluſion are thoſe men, that hope they ſhall enjoy all whatſoever are held forth in the promiſes; men who do not at all mind all the conditions of the promiſes; men that only believe them to be true, but labour not by an holy induſtry and diligence to gain and poſſeſs themſelves of what is promiſed. Theſe men do highly value Promiſes, but they under-value and deſpiſe Commands; they read the Word of God, and they meet with the promiſing-word, this they retain and believe and build their hopes thereon; and they meet

alſo with the Commanding-word, this they embrace not, this they obey not, Ask many profane Perſons, what hopes they have of being happy to all Eternity: O ſay they, God is a merciful God and he hath made many gracious promiſes in the Scriptures, to pardon our ſins and blot out our iniquities, and upon ſuch free promiſes as theſe we build our hopes.

I remember Mr. *Torſhel* in his Hypocrite diſcovered and cured, doth tell of ſuch a one that he well knew; He was, ſaith he, full of aſſurance to be ſaved, but I knew him very well, and knowing nothing that could make him ſo confident, dealt with him as I ſaw moſt convenient for his eſtate, and urged him with that of the Apoſtle, *Give all diligence to make your calling and election ſure.* And with that other place; *Work out your ſalvation with fear and trembling.* The man now was ſtaſled, and told my Author, *He acted the divils part againſt him to make him deſpair.* Here was a confidence of being ſaved here was, no queſtion, a reſting upon promiſes; but here wanted diligence and working, here wanted an obedience to Scripture Commands, none of that appeared in the wretches life and converſation.

And verily here is the very nature of many wicked men, to hope for Heaven, building their hope upon promiſes, but they will not do God's Commands that thouſands, I fear, preſume themſelves into Hell and under *Eternal* Torments by a falſe hope in the promiſes. They will not run the race, and yet hope to obtain the prize; they will not fight the battel and yet hope to win the Crown; they hope for Heaven at the end, but they never act holineſs as the means, though happineſs be intailed upon holineſs

Heb

Heb. 12. 14. v. *Follow peace with all men, and holineſs, without which none ſhall ſee God*: And a promiſe of the life that now is, and that which is to come, is annexed upon Godlineſs, 1 Tim. 4. 8. v. *Godlineſs hath the promiſe of the life that now is, and that which is to come.* And as *Chriſt became the Author of ſalvation unto all them that obey him*, Heb, 5. 9. v. And the Pſalmiſt concludes, Pſal 119. 15. v. *Salvation is far from the wicked, for they ſeek not Gods Statutes*; And if Salvation be far, ſurely a well-grounded hope of Salvation muſt be far from them. But why is Salvation far from the wicked? Becauſe they keep not thy Statutes; they are ſtrong in their expectation of Heaven, but ſlow in their endeavours after Heaven, they take no pains at all for Heaven. They challenge an intereſt in the Promiſe, but yield no obedience to the Command. But believe it, there is no hopes to have Gods promiſes fulfilled, unleſs the Commandment of God be obeyed; They are but preſumptuous perſons who ſo relye upon the promiſes of God, as that they do ſleight and diſobey the Commandments of God.

Hitherto we have ſpoken only to the Doctrinal part of this point, in the *Explication, Demonſtration Confirmation* thereof, and alſo anſwered that ſerious queſtion, *What Reaſons may be aſſigned why men labour ſo much after Temporal good things, that they do neglect Eternal, and build their happineſs upon ſo deceitful grounds as Earthly poſſeſſions and tranſitory things, they account themſelves happy in theſe Earthly enjoyments.* The fourth particulor propounded was to make *Application* of all; and here I ſhall ſpeak but tothree Uſes.

Use 1. By way of *Lamentation*, and that over two sorts of men.

1. Over those that instead of labouring for these *Eternal good things*, and having their hearts taken up with and set upon them, have their hearts wholly set upon sensual pleasures and carnal delights, and therefore do spend all their time in making provision for the flesh, without the least thought upon *Eternity* that follows.

2. Over those whose minds and hearts are only set upon Earthly things, and whose affections are fastnailed to the Earth, making all the motions of their Souls to wait upon their Earthly delights, and that so fixedly as if they had resolved upon no other Heaven then wealth.

Use 2. By way of *reprehension*, to reprove those that never look after *Eternal good things*, but are wholly taken up with the pursuit of the good things of this life; *labouring for the meat which perisheth, but not for that meat which endureth unto everlasting life.*

Use 3. By way of *Exhortation*, to exhort every one to labour after *Eternal good things.*

CHAP. VIII.

Use 1. BY way of *Lamentation* over those two sorts of men named, whom when I consider how much they prefer momentany pleasures before *Eternal joyes*, Earthly trash before everlasting riches,

riches, and what little care they do expreſs to have of their Souls, of Heaven, of being in Covenant with God, of having an intereſt in *Chriſt*, of gaining the Holy Spirit of Grace, thereby to be brought out of that undone eſtate and condition they are naturally in, I ſee cauſe to be *Afflicted, and mourn, and weep: to let laughter be turned to mourning, and joy to heavineſs*, Jam. 4. 9. v. as often as I think of their preſent ſinfulneſs and their future *Eternal* miſerableneſs. When *Jeremiah* foreſaw the heavy waſt and deſtruction that ſhould befal *Moab*, Jer. 48. at what time the ſpoyler ſhould come upon every City, and no City ſhould eſcape, but the Cities thereof ſhould be deſolate without any to dwell therein, and *Moab* ſhould be a deriſion and diſmaying to all them about him; there ſhould be no more praiſe of *Moab*, but a continual weeping ſhould go up; the little ones of *Moab* ſhould cauſe a cry to be made, and the choſen young men thereof go down to the ſlaughter, all joy and gladneſs ſhould be taken from the plentiful field; at the 17. *v.* the Prophet calls upon all thoſe who are about *Moab* to bemoan *Moab*; and at the 20. ſaith he, *Howl and cry, tell ye it in Arnon that Moab is ſpoyled:* But how is the Prophet himſelf affected therewith, ſee v. 31. *Therefore I will howl for Moab, and will cry out for all Moab; mine heart ſhall mourn for the men of Kir-heres.* But all that was threatned here to befal *Moab* was only a *Temporal* Judgment; but when we conſider what the neglect of *Eternal good things* will bring upon theſe men, I could even wiſh with the ſame Prophet Jer. 9. 1. v. *Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for them.*

1. *By way of Lamentation over those that instead of labouring for these Eternal good things, and having their hearts taken up with and set upon them, have their hearts wholly set upon sensual pleasures and carnal delights, and therefore do spend all their time in making provision for the flesh, without the least thought of Eternity that follows.*

There are many indeed that have nothing to do, no callings wherein to imploy themselves, no business to spend their time about; but let me make bold to tell them, especially the *Gallants* of our dayes, That they have Souls to save, and that they have an Heaven to labour for, and *Eternal good things* to make sure of, and if they have any hopes to save their Soul, to gain Heaven and make sure of those *Eternal good things* we have spoken of, they have work enough every day to do; They that say they have nothing to do, ought to imploy themselves the more in reading, meditating, watching over themselves, resisting sin, with other acts of piety, lest otherwise their time (which they must afterwards account for) pass away without any profit or fruit.

Every day is precious time, and pity it is any one day should be spent in Idleness or evil imployments: The Heathen *Cicero* hath taught us thus much, saying, *Non generati a natura sumus, ut ad ludum & jocum facti esse videamur; sed ad severitatem potius, & ad quædam studia graviora atque majora; Ludo enim & joco uti illis quidem licet, sed sicut somno & quietibus cæteris, tum cum gravibus seriisque rebus satisfecerimus.* We are not bred of nature, as to spend our time in playing and sporting, but in severity and great weighty studies; and that we should use sporting and jesting as we do sleep and other

other recreations, only at such times when we have dispatched our weighty businesses. Every thing almost in Nature is in motion and performing a kind of labour: There is a continual change of day and night. The Heavens are incessantly carried about with a daily motion. The ~~Sun~~ earth stands not still, but runs its ten or twelve millions of leagues every day. The Sea no day ceaseth from its ebbings and flowings. But our Age hath produced a generation of men, who do after a most strange manner spend their whole time in Idleness. Men that seldom know of what colour the dawning of the day is; of whom it may be said, as *Tully* said of *Verres* the Deputy of *Sicily*, *Quod nunquam solem nec orientem, nec occidentem viderat.* That he never saw the Sun rising, being in bed after, nor setting being in bed before. Herein these men imitate that *Epicurean* Swine, who boasted that he had grown old without seeing the Sun either rise or set. As *Isboseth* slept upon his bed at Noon, so these men are found to be in their beds at Noon.

They change the day or a great part of the day into night, as oftentimes they change the night into day, spending night after night, as well as day after day in actions of impiety and prophaneſs. It is said of *Theodosius* the Emperour, that after the variety of worldly employments, relating to his civil affairs in the day time, he was wont to consecrate the greatest part of the night to the studying of the Scriptures, to which end he had a lamp so artificially made, that it supplyed it self with Oyl, that he might no way be interrupted in dedicating that time to God: As he was careful to dedicate some part of the night to God, so these are as forward to dedicate it to the Divel. As they of *Gibeah*, Judges 19. 25. v. abused the

the Levites Concubine *all night until morning*; so to the shame of Christianity, they abuse and disorder themselves all night, and not until morning only, but night after night, not being contented to continue from morning *until night till wine inflame them*, as the Prophet hath it *Isay* 5. 11. v. but they second the days drunkenness with the nights excess. As they are never well until they be at it, so they never give over when they are at it, *Prov.* 23. 35. v. They can awake in the night to pursue that is evil, but sleep away much of the day without doing that which is good, without labouring after or so much as minding of the salvation of their Souls, and the enjoying of these *Eternal good things.*

Or rise they early, they are in their rising but like the High *Priests* we read of, that early in the morning, before it was yet day, were gathered together against *Christ*; they could not rest until they had apprehended and condemned *Christ*. No question but there were some of these Confederates that would not in all probability have been hired to come out of their beds or have broken their sleeps, to have done any thing that was good, but to persecute and condemn *Christ*; now sleep never troubles them, now they are awake before day, now they are up and abroad about the Devils business. Who, alas! observes not many in our days to be of these High *Priests* minds? Men that if they rise early, yet it is not to spend the day to the glory of God; it is not to imploy themselves in any thing wherein they can with confidence and a good conscience desire any gracious assistance from God; It is not to be active for God and Heaven, that great end wherefore they have their beings; It is not that while they have yet a day allow-

allowed them they may be providing for *Eternity*; But to ſpend the day in ſenſual pleaſures and carnal delights; to waſt and paſs away their time either in *Play-houſes* or *Ale-houſes*, thoſe *Palaces* of Satan, *Chappels* of Hell, and Nurſeries of all kind of ſin and uncleanneſs; little conſidering that in ſuch a day they thus live, thouſands and perhaps millions of Souls are looſed from their bodies, and preſented before God's Tribunal, there to receive an *Eternal* doom, and that themſelves in a moment may be forced to bear them company.

Dan. 4. 25. v. *Seven times paſſed over Nebuchadnezzar*; that is, he lived ſeven years like a beaſt: But many amongſt us have lived ſeven years three times, yea ſeven times told, and yet cannot ſay they have ſpent ſeven days to lay in any proviſion for their Souls againſt that endleſs duration; theſe men live all their days like Beaſts, and happy were it for them might they periſh as Beaſts.

When ſome have thought day after day, and night after night, too little to labour in for *Eternity*; they can ſpend day after day, and night after night, in doing nothing for *Eternity*. That I may ſay of them as *Ephorus* of his Countrey-men the *Cumæans*, having no remarkable things to report of them, and yet deſirous to inſert the name of his Countrey in his Hiſtory of the *Grecians*, relating what worthy acts many Nations had done; the *Lacedemonians*, ſaith he, did this valiant act; the *Athenians* did other noble acts; but his Countrey-men the *Cumæans* did nothing; he had nothing to ſay of them, but that they had done juſt nothing. So in like manner we may recite this Holy man, who hath done much towards the gaining of Heaven; and that *Martyr* who choſe rather

rather *to lose his life then lose his soul*; and that Believer who never thought he could do enough in labouring for *Eternal good things*, but these men we speak of have done nothing at all.

We may here cry out with the Prophet, call for the mourning women; yea we may call for all *such as are skilful of lamentation, to wailing*, Amos 5. 16. v. Here we may excite all that know the worth of Souls, and the excellency of Heaven with the *Eternal good things* thereof, to sit down by the rivers of sorrow and weep: *Lachrymis non verbis, miserationibus non orationibus opus est.* O Christians, as often as we behold these kind of men, let us look upon them with eyes full of tears; as often as we speak of them let it be in words and expressions full of sorrow, with sorrowful and lamenting hearts; and yet let us not rest here, but every one teach his Neighbour lamentation: As that Phrase is Jer. 9. 20 v. that there may be a *voice heard*, not *in Ramah* but in our own Countrey, *lamentation and bitter weeping*. Jer. 31. 15. v. Not *Rachel* only, but all Parents *weeping for* their Children, yea and refusing *to be comforted for their children, because they* are not more careful for their Souls and more industrious for Heaven, because they sottishly prefer swinish pleasures here, before a labouring to enjoy pleasures in Heaven for evermore; This very consideration should make us to *lament with a doleful lamentation*, Micha. 2. 4. v.

2, *By way of Lamentation, over those whose minds and hearts are only set upon Earthly things, and whose affections are fast nailed to the Earth, making all the motions of their Souls to wait upon their Earthly designs, and that so fixedly as if they had resolved upon*

on no other Heaven then wealth; For which to gain, how do they lye, flatter, swear, deceive, supplant, undermine, wrong and oppress others; having darkned the eyes of their consciences, by offering violence to the tenderness thereof, and neglecting the checks thereof, they can entertain and digest without scruple or reluctation, any means though never so indirect, any conditions though never so base, any advantage though never so dishonourable or unconscionable, to raise themselves in the World.

Judas will betray the Son of God for a few pieces of Silver. *Balaam* will be contented to curse the Church and People of God, for a little honour and preferment. *Gehazi* will multiply lye upon lye, for *a talent of silver and two changes of raiment*. *Micha's Levite* for a little better reward than the beggarly stipend he had before, will neither scruple theft nor Idolatry. To gain a Kingdom, the bargain of treason is presently concluded between *Absalom* and the Devil. He that is greedy of gain will not be backward to lye in wait for the life of his Neighbour, *Prov.* 1. 18, 19. v Rather then *Ahab* shall not have *Naboth's* vineyard, poor *Naboth* shall be murthered. How do we see some enrich themselves by Sacriledge, as *Ananias* and *Sapphira*. Others by Bribery, as *Felix*. Others by extortion and grinding the Poor, as the griping Usurer and unconscionable Tradesman. Others by *Symonie*, as too many of our covetous Church-men. The undone condition of many poor Families that are left with naked backs, empty bellies and languishing bowels, do too sufficiently demonstrate the truth hereof.

The whole World abounds with men that do make nothing to break through many a hedge, to make

many

many a gap through God's Law and their own consciences, that they may by ſhorter paſſages come, to what they aime at, then others. Oh how many lye under the Serpents curſe, *Gen.* 3. 14. *v.* They lick duſt, and eat duſt, and lye and wallow into the duſt. On many the judgment of *Corah* is ſpiritually exerciſed: The Earth opened her mouth and ſwallowed up his body, but it hath opened her mouth and ſwallowed up their hearts, their time and their affections. Theſe men are like the *Iſraelites*, who preferred *Leeks* and *Onions* before *Quails* and *Manna*; or like that *Diaphontus*, who refuſed his mothers bleſſing to hear a Song: Or like ſome low bred Perſons, that prefer themſelves before their betters, vaunting and boaſting with much vanity and preſumption, of themſelves, and of all that belong to them, but deſpiſe others though their Superiours and betters: So theſe men having ſet their hearts upon things below, care not by what unjuſt and indirect means they come by them; they are reſolved to get *Rem, rem quocunque modo rem.* They are of the mind of that Atheiſtical *Politician*, who ſaid, *Quod utile eſt, illud juſtum eſt*; That which is profitable, the ſame is juſt and righteous; all is fiſh that comes to their nets.

As it was ſaid of *Cicero*, that he was gentle to his Enemies, froward to his Friends: And as it was unjuſtly charged by *Joab* upon *David*, 2 Sam. 19. 6. *v.* *That he loved his enemies and hated his friends*: So it may be truly ſaid of theſe men; They higly eſteem what they ſhould under-value, and they under-value what they ſhould highly eſteem; highly eſteeming theſe poor things below, this *Mammon of unrighteouſneſs* in the World, and not valuing the incomprehenſible excellencies of Heaven, the inexplicable

and

and ineſtimable glory there; and all thoſe unutterable and ineffable felicities to be enjoyed at God's right hand for ever-more. And why? Becauſe their hearts, by exceſſive rooting in the Earth, are turned wholly into Earth, that they are even drunk with the love of the World; and no wonder then if, like the *Gadarens*, they prefer Swine before their Souls; or like him in the Parable, that would go to ſee his Farm though he loſe Heaven: Or like the rich Glutton, who was ſo taken up with his great crop and building his new barns, that he never thought of Heaven, until he was in Hell: Or like thouſands more in the World, who if they have but ſomething to leave behind them for the good of their Children, they matter not whether they have any thing to take with them for the good of their Souls.

Quis talia jando temperet à lachrymis? Who can refrain from tears, when he relates ſuch a truth? Not the Apoſtle *Paul*, that bleſſed Saint and Servant of *Jeſus Chriſt*; he cannot ſpeak of them without weeping, Philip. 3. 18, 19. v. *For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of Chriſt: Whoſe end is deſtruction, whoſe God is their belly, and whoſe glory is in their ſhame, who mind Earthly things.* Nor methinks can any other, who knows the worth of Souls and *Eternal good things*, but ſecretly weep for them. As *Zanchy* complained with much regret of the *Lutheran ubiquitaries*, that he found them *ubique*, every where to vex and moleſt him; ſo hath every Chriſtian cauſe to grieve (oh that we could all of us with brokenneſs of heart bewail it) that theſe kind of men are every where to be found. And themſelves are called to weep by the Apoſtle St.

James,

James, who looks upon them as Persons in a deplorable condition: Indeed none more frolick and merry, none dreaming of more content and freedom from want, none less fearing either miseries or judgments, than many carnal rich worldlings; although what they possess hath been gathered and scraped together by oppression and unrighteous dealings. But see what the Apostle saith, Jam. 5. 1. v. *Go to now ye rich men, weep and howl for your miseries that shall come upon you.* Here we have assigned the reason why they should weep and lament, *For the miseries that shall come upon you:* That is, saith an Interpreter, partly *sore afflictions* in this life; but these are but the beginnings of sorrow; And partly also, *Hell torments* in the life to come; Hell torments are indeed miseries to come; and though here they laugh, yet there they will howl.

O that such Earthly minded ones (that be rooting and ~~pouring~~ boring in the Earth, as if they meant to dig themselves ~~thorow~~ through it, a nearer way to Hell) would consider this before the cold grave holds their bodies, and hot *Tophet* burn their Souls! The one is as sure as the other, if timely repentance prevent it not; for they have damnation for their end, Phil. 3. 19. v. *Whose end is destruction.* When an Angel of the Lord threatned the *Israelites*, not to drive out the Inhabitants of *Canaan* from before them, but that they should be as *thorns in their sides*, and their Gods should be snares unto them, *Judg.* 2. 3. *v.* In the two next verses it is said, v. 4. 5. *And it came to pass when the Angel of the Lord spoke these words unto all the children of Israel, that the people lift up their voice and wept:* And they called the name of that place *Bochim*; That is, as it is in the Margen, [Weepers

Weepers, becauſe the People of Iſrael did weep abundantly in this place. And we have a ſtrain of threatnings in Scripture, againſt ſuch who both ſinfully get and uſe theſe Temporal things below; Iſay 5. 8. v. *Woe unto them that joyn houſe to houſe, that lay field to field, till there be no place, that they may be placed alone in the midſt of the earth.* Luk. 6. 24, 25. v. *Woe unto you that are rich: for ye have received your conſolation. Woe unto you that are full, for ye ſhall hunger. Woe unto you that laugh now, for ye ſhall mourn and weep.* Let us mind the words before we leave this point. 1. Here the Rich are threatned with this, That they have received their conſolation; we may underſtand the words either *Ironically*, by way of a ſcornful jeer unto them that call it a *conſolation* to have riches, and account them the only comfort of their lives; or at the moſt the words can intend no more then *Woe* be to you hereafter, for here in this life, and only here in this life, they have that they call *conſolation*, they ſhall have none of this *conſolation* in the other life.

CHAP. IX.

2. A *Second uſe may be by way of Reproof, to thoſe that never look after Eternal good things, but are wholly taken up with the purſuit of the good things of this life*; labouring *for the meat which periſheth, but* not *for that meat which endureth unto everlaſting life*; labouring only for back and belly,

for food and raiment, but as for thoſe things that endure to *Eternal* life, them they poſtpone to the things of this World: Here they do as we uſe to ſay, *Set the Cart before the Horſe*; not only equalize *Hagar* with *Sarah* (though that were injurious enough) but they give *Hagar* the place, and make *Sarah* come behind as an attendant; they make *Sarah* to tend on *Hagar*, the Miſtreſs to wait upon the Hand-maid. Like the *Gadarens* they prefer their *Hogs* before *Chriſt*: Or the *Jews* that preferred *Barabbas* before the *Meſſiah*. With *Eſau* they eſteem more of a meſs of Pottage then a birth-right. They beſtow moſt labour about that which God would have them to beſtow leaſt labour about, and the leaſt labour and pains about that which God would have them beſtow moſt labour about.

I remember a pregnant Story of an ancient Father, that being invited to a great Man's houſe, coming there about ten a clock, he ſaw the Miſtriſs of the houſe trimming and dreſſing her ſelf in a glaſs; and from ten until one, he obſerved ſhe ſpent that time in plaiting her hair, painting her face and trimming her ſelf; at one a clock, when ſhe came to dinner, expecting nothing but mirth, this ancient Father fell a weeping; and being askt why he wept, he turned himſelf to this Gentle-woman, and ſaid thus unto her, I weep to ſee, that you have ſpent three hours in dreſſing your ſelf, and doing other acts of pride to damn your Soul, and yet I never ſpent ſo many hours to ſave my Soul ſince I was born. We may make this the very caſe of many in the World, whom (in the Phraſe of *Habbakuk*, chap. 2. 13. v.) we ſee *to weary themſelves for very vanity*: To work day and night and take indefatigable pains for a poor living,

living, and to ſcrape together a little more of the World then another doth; but no pains at all for life *Eternal*, and to get a better aſſurance of *Eternal* happineſs then others do.

Herein, more uſe the Counſel of the World than the Counſel of the Lord; the words of *Horace* than the words of the Bible, Hor. Ep. 1. *O Cives, cives, quærenda pecunia primum eſt, virtus poſt nummos*: Firſt look after riches, then vertue; firſt after money, then mercy; firſt make ſure of the Earth, then of Heaven. Moſt do, as that man ſaid he would do, if he ſhould meet with an Angel and a Prieſt together, he would firſt do his duty to the Prieſt, and then afterwards ſalute the Angel; though the Angel were an Inhabitant of Heaven, and the Prieſt an Inhabitant of the Earth; yet would he prefer the Earthly Inhabitant before the Heavenly Inhabitant, he would ſalute and ſhew his reſpects to that, before he would ſo much as take notice of or ſhew any reſpects unto this.

As the Poet reports of his *Achilles*, that he had rather be a Servant to a poor Country Clown here, than to be a King to all the Souls departed: So theſe men had rather live here, and poſſeſs what is only here to be poſſeſſed, than leave the poſſeſſions of theſe things for a Crown, not of Gold, but glory, in Heaven.

It was the ſaying of a Cardinal, That he preferred his part in *Paris*, before a part in *Paradiſe*: And as wretched an expreſſion was that of another worldly diſpoſition: *Let but God give me enough of Earth, and I will never complain of the want of Heaven*: We do every where meet with ſuch *Cocks* of the Worlds dunghil, that prize a *Barley-corn* more than

a *Jewel*, who make it their work, their busines, and their chiefest labour, to fill their chests with money rather then their hearts with grace; to gain great Inheritances here, rather then to be Heirs to an Heavenly Inheritance hereafter. As that man in his sickness cryed out to his Physician, *Give me any deformity, any torment, any misery, so you spare my life:* So these in their hearts to God, deny us grace, deny us glory deny us Heaven and all *Eternal good things*; so we may have our fill of the Earth and all *Temporal good things*.

Such men are like Children that are more taken up with counters then with future Crowns, being as laborious as *Bees* for Earthly prosperity, but as Drones for heavenly felicity; having more of the Earth in them, than there is of them in the Earth; discovering thereby their hearts to be full of the Earth, but to have nothing of God in them.

When the Devil tempted our blessed Saviour, *Matth.* 4. 3, 5, 8, 9. v. he soon perceived that *Christ* was more then man. It is worth our observation, that when the Devil began his temptation on *Christ*, he tempted him as *the Son of God*, and used two subtile arguments to work upon him thereby, to manifest and shew his power: As first to turn *stones into bread*: 3. v. *If thou be the Son of God, command that these stones be made bread.* And then secondly, *To cast him* self down from the *Pinacle of the Temple*, v. 5. 6. *Then the devil taketh him up into the holy City, and setteth him on a pinacle of the Temple, And saith unto him, Cast thy self down, for it is written*, &c. But when these weapons in the Devil's hands were soon repelled by our Saviour, the Devil sets upon him as *Man*, and that he might not be

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foiled a third time, he used that which he knew seldom failed with mere men, and this was to *shew him all the Kingdoms and glory of the world*; and to promise him *all these things*. 8, 9. v. Which when the Devil found that *Christ* refused, he then perceived that *Christ* was more than *Adam*; and then and not till then, the Text saith, *The devil leaveth him*, 11. v. for the Devil saw it was time to leave tempting him any further, knowing that if the profer of, and hopes to gain, the world's wealth, would not perswade, that nothing could be able to move him. An heart void of Grace, and having nothing of God therein, but wholly set upon things below, would questionless have catcht the promise out of the Devils mouth (when he said, *All these things will I give thee, if thou wilt fall down and worship me*, 9. v.) least he should have gone back from his word. Such a love, men void of God, have to the World and things thereof, that they will be content to fall down and worship the Devil instead of God, yea to ride post to Hell, might they be but well paid for their pains. So earnestly fixed are their desires hereon, that they grow as impatient in their hopes hereof, as *Rachel* (who cry'd, *Give me children or else I dye*) and too often take very ill courses, and use very unlawful means, to come thereby: As *Tamar* who chose rather to lye with her Father, then to dye without issue: In like manner, who sees not the neglect of Heaven on one hand, and the many ill courses and unlawful means on the other hand amongst men for these things.

Thousands we see are resolved to be rich, what course and means soever they must use, or what labour and industry soever they must manifest; but their daily conversation does not bespeak in them

any resolution to be holy here, and to be happy hereafter, for holiness and happiness, neither private nor publick means are made use of. Now thus to do, what is it, but as if an *Husband-man* should be very diligent to gather in his stubble and leave out his Corn: Or as if a *Goldsmith* would carefully gather up his drosse, and disregard his Gold: Or as *Jacob* to lay his right hand upon the younger, and the left hand upon the elder child.

It is spoken of some *Jews* by way of disgrace, that when they might have returned to *Jerusalem* out of Captivity from *Babylon*, they would still dwell with the King of *Babylon*, and live among their pots, so they might have maintenance there, they would rather there stay then to return to *Jerusalem*, which was their own Country, and a type of Heaven, and where also was the true worship of God, 1 *Chron.* 4. 23. *v.* these were men of base spirits, and what is there said is spoken by way of disgrace of them. And such base spirited men are they we do speak of, men that do chose rather to spend all their time and labour about things of the World than Heaven, that make Earth their Heaven, Gold their God, that do worship the Golden Calf, and herein prove the Apostle's words fully, (*Col.* 3. 5. *v.* where he calls *Covetousness Idolatry*) these evidence themselves to be Idolaters, and no other then worshippers of the Heathen's God *Pluto*, who having his name from riches, was by them feigned to be the God of Hell, and the rich man's God. Being like those Natives in *America*, who regard more a piece of glass, or a mean priced knife and the like, then a piece of Gold. May we not say of these *Americans*, surely they never heard of the worth of Gold, or else they would not ex-

exchange it for toyes. And may not the like be ſaid of theſe kind of Chriſtians? ſurely theſe men, though they have heard of Heaven, though they have heard of *Eternal good things*, yet they do not believe the worth and excellency of *Eternal good things*; why elſe do they ſo little mind them and labour for them?

CHAP. X.

3. A Third uſe may be by way of *Exhortation*, *To exhort every one to labour after Eternal good things.* Chriſtians, you hear what all men ſhould firſt and laſt labour for; what they are chiefly to labour and take pains about, *viz.* about *Eternal good things. Eternal good things* ſhould be eſteemed by them as the πρωηγμένα, or principal things to be laboured for, and *Temporal things* to be reckoned only as πάρεργα, or ſecondary matter to be looked for.

I ſhall divide my Exhortation into two parts.

1. To exhort Chriſtians to *labour after Eternal good things.*

2. To exhort them to *labour for them chiefly, and before all other things whatſoever.*

I will begin with firſt of theſe two, and ſpeak to it but briefly; the ſecond being what I chiefly intend to ſpeak unto.

1. *To exhort every one to labour for Eternal good things.* How will the *Merchant* run through the intemperate Zones of heat and cold for a little trea-

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1. *To exhort every one to labour for Eternal good things.* How will the *Merchant* run through the intemperate Zones of heat and cold for a little trea-

ſure? The *Husband-man* contentedly undergoes a laborious ſeed-time to enjoy a happy crop afterwards. We every day ſee much gadding up and down in the World amongſt men, like a company of *Ants* upon an hillock, for theſe things below, ſome that they may get a poor living from hand to mouth, others that they may get a ſtep higher in the World than another, and almoſt all, more panting after, and labouring for *Temporal*, than *Eternal good things*. Shall they take pains for Earthly *Mammon*, and ſhall we take no pains for a Heavenly *Manſion*; ſhall they ſweat and toyl and labour for theſe *Temporal things*, and we take no pains for *Eternal*?

Much is ſpoken in Scripture againſt ſlothfulneſs, Rom. 12. 11. v. *Not ſlothful in buſineſs*. Hebr. 6. 12. v. In the foregoing Verſe ſaith the Apoſtle: *We deſire that every one of you do ſhew the ſame diligence, to the full aſſurance of hope unto the end*; And in this Verſe he adds, *That ye be not ſlothful*. There is a great deal of Spiritual ſloth to be taken notice of in the World; many lazy and dull ſpirited Perſons, Perſons, like that ſlothful and unprofitable Servant, who is mentioned and threatned to be caſt into utter darkneſs, *Matth.* 25 25. 30 v. And can ſuch ſlothful ones expect any better thing to follow their ſlothfulneſs? Let the Heathens words be conſidered, *Nam illi falſi ſunt, qui diverſiſſimas res expectant, ignaviæ voluptatem, & præmia virtutis.* They are utterly out that think to have the pleaſure of Idleneſs and the plenty of painfulneſs. It is true as to the gaining of any mere earthly thing; and much more true (as may appear by what hath been ſaid before) in the gaining Heavenly things. Religion requires action, labour, and diligence; Heaven will not be gotten, but

as it were by force and victory. All Spiritual means and holy courſes muſt be uſed, all time and all opportunities muſt be improved, leaſt, what gainers ſoever men are in this life, they be loſers in another life. Sad will be the condition of thoſe men, whoſe Spiritual ſloth eats up moſt of their time, and thereby hinders their work, and loſes them Heaven. To how many may it be ſaid, as the Houſholder ſaid in the Parable to thoſe, Mat. h. 20. 6. *Why ſtand ye here all the day idle?* We read that *Joſhua* ſaid to the Sun *ſtand ſtill*, but God never ſaid to the Soul of any Chriſtian *ſtand ſtill*. *Jacob* ſaw the Angels, ſome aſcending, others deſcending, none ſtanding ſtill, none appeared to him in an idle poſture; If Angels are not ſeen idle or ſtanding ſtill, no more ſhould men be ſeen ſo; Though God made *Behemoth to play in the waters*, not ſo men, they muſt be doing, that will keep in with God, or get any thing from God.

——— *Nil ſine magno*
Vita labore dedit mortalibus.

He that will lay claim to the *Habendum* and *Tenendum*, to the free-hold of happineſs in Heaven, muſt look to the *Proviſo* of holineſs and labour.

After all, therefore, that hath been ſaid of Heaven and the *Eternal good things* of Heaven, let me ſay to you, as the *Danites* to their Brethren, having ſpy'd out a good Land, Judg. 18, 9. v. *We have ſeen the Land, and behold it is very good: and are ye ſtill? be not ſlothful to go, and to enter to poſſeſs the Land.* As if they had ſaid, we have found out for you a Land which is very good, pleaſant and fruitful, and which may, if you will take the pains, be conquered

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and poſſeſſed by you; do not ye therefore, by your ſloth and negligence, let ſlip ſuch an opportunity, as now offers it ſelf unto you, to be enjoyers of a place, where there is no want of any thing that is in the Earth, 10. *v.* a place which aboundeth with all pleaſures and profits, and with ſuch plenty and proſperity, that nothing is wanting that can be deſired. So may I ſay unto you, Chriſtians, the Heavenly Countrey is before you, and ſuch *Eternal good things* as you have heard deſcribed, are there to be poſſeſſed, ariſe and work, and loſe not all that you have heard of for want of labour. As *David* ſaid to *Solomon*, 1 Chron. 22. 16. v. *Ariſe therefore and be doing, and the Lord be with you.*

Chriſtians, you are labouring every day for *meat that periſheth*, you are engaged over head and ears in the purſuit of the things of the World. It is a ſpeech I have read of one *Demades*, when the *Emperour* ſent to his Countrey-men of *Athens*, to give him Divine honour, and they were loath to yield to it, but conſulted about it, ſayes he, *Take heed you be not ſo buſie about Heavenly matters as to loſe your Earthly poſſeſſions*: So ſay I, Take heed you be not buſie about Temporal matters as to loſe Eternal poſſeſſion. Follow therefore the Apoſtle's direction, Col. 3. 1. v. *Seek thoſe things that are above. Os homini ſublime dedit.* God hath given to men countenances erected towards Heaven, that they ſhould not caſt their eyes on t ings below, but lift them up to better, even things that are above. Chriſtian, thy affections were made for thoſe things that are above thee, not for thoſe things that are below thee; A Chriſtian ſhould *Superna anhelare*, pant after glory and things *Eternal*; his affections ſhould be carried above

above all Earthly Objects, he should not be content until he get up into Heaven; This Bird of *Paradise*, though he may with God's good leave sometimes touch upon the Earth and upon Earthly things, yet should he be mostly upon the wing, and what ever he enjoyes here on the Earth should be to him, but *Scalæ & alæ*, Wings, and wind in his wings to carry him upwards.

To conclude this first Part and come to the second; I shall use the words of Saint *Austine*, *Volemus sursum*, Let us flye upwards; so he somewhere reports that his Mother *Monica* said in a kind of trance, when she was near her death.

CHAP. XI.

2. I Come to the second Branch of this use of *Exhortation*, and that is *to labour for Eternal good things chiefly and before all other good things*; labour for these in the first place. Labour indeed we may and must for *Temporal good things*: Though *Temporal good things* are not so high as to be primarily desired, yet they are not so low as to be peremptorily neglected: They are a good *Viaticum* to a better Inheritance, they are great enablements to do service to God and good to others. Not a Christian, though a Believer, but hath relation to two Worlds whilst he lives here; he is a member of this World, but he is Heir of a better: Now so long as he is in this World he stands in need of what may help

help him in his way towards Heaven, or that may be useful for his better and more easie leading of this short and mortal life. Verily, were but the World kept in its own room, it would prove no enemy to *Grace*, to the *Soul* or *Heaven*; for no question, but there is a way of enjoying God, even in Worldly enjoyments, and labouring after the good things of this life.

The whole World, (says one) and all things contained therein, were made for man, and are so disposed in that sort, as they may best serve to the benefit and profit of man. It seemeth nothing else then a vast house furnished with all things necessary, whose inhabitant, possessor or *Fructuarius*, is man. *Supposing* (says my Author) *man were not in the World, there were no use of the World*; The World was never intended to be a desart, serving only for a den of wild Beasts and for a Wood of thorns, but for man to dwell in and inhabit, there to glorifie his Creator in a right using of the Creatures as well as any other way.

A Believer may, questionless, with God's good leave, labour for the good things of this life, he hath God's allowance to endeavour to get an estate in the World, and to have a share in the *fatness of the Earth* as well as in *the dew of Heaven*, as *Isaac* divides that blessing of his, Gen. 2. 28 v. to *Jacob*; *God give thee* (saith he) *of the dew of heaven, and the fatness of the earth, and plenty of corn and wine.* Though *Marie*'s better part, in the *unum necessarium* of the Soul, should be looked after in the first place; yet *Martha's many things* of the body should not be neglected. *Your heavenly Father* (said Jesus Christ our Saviour) *knoweth ye have need of these things*, Matth. 6. 32. v.

And

And God hath promiſed to his People *Temporal* bleſſings, needful for this Natural life: In the Covenant of Grace, God promiſeth not only *to write his Law in our hearts, and to forgive our ſins*; but alſo to confer even *Temporal good things*, as they ſhall be ſerviceable to us in our journey towards Heaven, or for our more comfortable living in the World. *Adam*, when he fell, did not only loſe his title to Heaven and all *Eternal good things*, but even to the Earth too and all *Temporal good things* thereof; but when God makes a Covenant with any of the Sons and Daughters of *Adam*, it ſhall give them a title, not only to Heaven, but alſo to the Earth; they ſhall be as Heirs of Salvation, *Heb.* 1. 14. v. ſo inheritors of the Earth. Matth. 5. 5. v. *Bleſſed are the meek, for they ſhall inherit the earth.* Pſal. 37. 9. v. *Thoſe that wait upon the Lord, they ſhall inherit the earth.* 22. v. *Such as be bleſſed of him ſhall inherit the earth.* 29. v. *The righteous ſhall inherit the Land, and dwell therein for ever.* 34. v. *Wait on the Lord and keep his way, and he ſhall exalt thee to inherit the Land.* And therefore, in old time, the beſt men were likewiſe the richeſt men, as *Abraham*, *Iſaac*, *Jacob*, *Job*, and *David*.

Abraham's Servant ſaith, Geneſ. 24. 35. v. *The Lord hath bleſſed my maſter greatly, and he is become great, and he hath given him flocks and heards, and ſilver and gold, and men-ſervants and maid-ſervants, and Camels and Aſſes.*

Jacob ſpeaking of his two bands, or great heards of Sheep and Camels that went before him, ſaith Gen. 32. 10. v. *With my ſtaff I paſſed over this Jordan, and now I am become two bands.* Job 1. 1. v. *Job was a perfect man and a juſt, one that feared God and*

and eſhewed evil; Now one of the next things mentioned of *Job* is his ſubſtance, 3. *v.* which was very great, *Seven thouſand Sheep, three thouſand Camels, five hundred yoak of Oxen, five hundred ſhe-Aſſes and a very great houſhold, ſo that this man was the greateſt of all the men of the Eaſt:* As *Job* was eminently rich, ſo he was eminently good; as by Providence he was made eminently rich, ſo by Grace he was alſo eminently godly, *none like him in all the earth.*

And moreover, *Temporal good things* are God's bleſſings that came with a promiſe; God hath promiſed his own People ſuch a ſhare and portion of them, as ſhall be needful for their more comfortable being and living in this World. It is not my purpoſe to enlarge upon this ſubject, yet would I leave a few words with you to encourage you to labour even for theſe *Temporal things*, foraſmuch as God hath promiſed them; 'tis promiſed to him that feareth the Lord, Pſal. 112. 3. *v. That wealth and riches ſhall be in his houſe*; That is, when God ſeeth it good; for all promiſes of *Temporal* mercies muſt be underſtood with an *exception*, they are not to be taken *abſolutely*, but *conditionally*: So far as they are helps to the furthering of a Chriſtians main good, and no hinderances of his everlaſting welfare, ſo far he may be ſure to be a partaker of them, and God will bleſs his endeavouring to gain and poſſeſs them. Whatſoever he doth it ſhall proſper: *Pſal.* 1. 3. *v.* Indeed we cannot inſtance in any *Temporal good things*, but in one place or other there is a promiſe made of it to the Godly, *Godlineſs hath the promiſe of this life.* What God hath promiſed to give, his People may with his good leave labour for.

But

But notwithstanding what I have said, a Christian's care should be, that whilst he hath his hands in the Earth, his heart should be in Heaven; and he should learn to live above those things which he cannot live without: his chief labour and pains should be to gain such things which will be of most use in Heaven. I may say of the best of all *Temporal things*, as the Philosopher said of the City of *Athens*, That it was a City, *Ad perigrinandum jucunda*, but *ad habitandum non tuta*: Pleasant for journeying, but not safe for dwelling: So these things are comfortable and useful for us journeying towards Heaven, but they are not such things as will be of use when we come into Heaven. It is good counsel that one gives, *Omnia ista contemnito quibus solutus corpore non indigebis*: Despise whilst you are in the body, those things whereof you shall have no need when you are out of the body: Those things that will be of use in Heaven should principally be laboured for on Earth.

We cannot better shew our selves to be wise Christians then by taking off this course, as I shall by and by shew. You know what Christ said, when he came to determine the question between the two Sisters, (even now named) *Martha* and *Mary*, Luk. 10. 42. v. *Mary hath chosen that good part which shall not be taken from her.* And why *that good part?* because she had chosen that which should *not be taken from her.* Verily he makes the best choice that prefers those things that will last, those things that death cannot rob us of, before all other good things in the World.

It was the saying of *Aristotle*, (that great leader of the School and most Eagle-eyed into the mysteries of Nature of all Philosophers, called therefore Nature's Secre-

Secretary) concerning knowledge: *That a little knowledge, though but conjectural about Heavenly things, is to be preferred above much knowledge, though certain, about inferiour things*: It is true herein also, that a little of those things that are *Eternal* is to be preferred before a great deal of what is meerly *temporal*: And this should make every one to labour for *Eternal good things*, as the same *Aristotle* studyed Philosophy; he studyed Philoso, by in the morning, that was ἔργον, but Eloquence in the after-noon, that was his πάρεργον: his chief study was that of Philosophy, as for Eloquence and other studies, they were only by the by, as we say.

Indeed no time better spent then what is spent this way: I find it reported of *Suarez*, a very learned man, one who wrote many Tomes of Disputations, that he prized the time he set a part for the searching and examining of his heart in reference unto God above all the time that ever he spent in other studies; his conscience felt a relenting pang for strength and time so ill imployed; this time and strength, had it been spent in searching and examining his heart, had been better spent; and so of every Christian, their time cannot be better spent then in labouring for what will advantage the Soul in reference unto *Eternity* and for Heaven, where he hopes to spend his whole *Eternity*. Even Heathens have highly esteemed those *Elizian* delights which they did but phansie, and have under-valued and contemned the things here below: how sad a thing is it, that a Christians heart should not be more taken up with Heavenly delights, which (as I shall shew afterwards) are no phansies, but certainties.

Now to back this second branch of the use of Ex-

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hortation, I shall add the following *Motives* to what hath been said, by way of *Confirmation*.

Motive 1. *Because Christians labouring or not labouring for Eternal good things, will bespeak them wise men or fools.*

Motive 2. *Because the greatest of Temporal good things, without Eternal good things, will leave a man a Beggar, leave him in an undone condition.*

Motive 3. *Because Eternal good things, even without Temporal good things, will make a man a rich man.*

Motive 4. *Because Eternal good things are real good things, and all Temporal good things are but imaginary good things.*

Motive 5. *Because Eternal good things only are they that will be for a Christian's life.*

To perswade all men to labour chiefly for *Eternal good things*, I shall, besides what I shall now add, desire every one to call to mind those eight particulars, mentioned in the sixth Chapter. And when we remember that *God hath commanded this very thing*; *That these things are the chiefest of good things*; *The only lasting* good things; *Good things alwayes desirable*; *The only satisfying good things*; *Good things that do concern the Soul*; *Good things about which our labour will not be in vain*; *Neither will it ever repent us to have laboured for them*; I conceive the *Exhortation will be sufficiently backed with Motives.*

CHAP. XII.

1. MOtive. *Because your labouring or not labouring for Eternal good things will bespeak you Wisemen or Fools.*

My discourse will fall into these two parts.

1. *Your labouring for Eternal good things will bespeak you Wisemen.*

2. *Your not labouring for them will bespeak you Fools.* I do begin with the first.

1. *Your labouring for Eternal good things will bespeak you Wisemen.* There are more *fools* in the world then such as we say are to be begged for *fools*; men who are defective in their naturals, that are meer Ideots and void of natural understanding. *Solomon* affirms this in his Proverbs, alwayes styling the wicked man the *fool*, Prov. 1. 7. v. *The fear of the Lord is the beginning of knowledge, but fools despise wisdom and instruction.* 22. v. *How long ye simple men will ye love simplicity? and the scorners delight in their scorning and fools hate knowledge.* It is the wicked man here that *Solomon* stiles *fool*; the man that cares not to be made wise to salvation; the man that caresnot for the knowledge of *Eternal good things.*

There was not a man in all *Egypt* to be found so wise as *Joseph*; why so? Because fore-seeing the years of famine, he filled their Store-houses against the time of want: Neither is there a man to be found in

in all the world ſo wiſe as the Godly man, who only is called *the man of wiſdom*, Micha 6. 9. v. Why ſo? Becauſe fore ſeeing the length of *Eternity*, he labours to enrich himſelf with hidden and Heavenly treaſures that will do moſt good then. They only ſhew themſelves wiſemen that are careful to lay up a ſtock and ſtore, that will do them good throughout all *Eternity*; when as the world's *fools*, for want of the like care, will then have no good thing for their Souls to feed upon.

Many *fooliſh* men are like the wanton *Graſhopper*, that leaps and skips, chirps and ſings all the time of Summer, and when the time of the Winter comes, it periſheth for want of what might have been gathered in the Summer: O ſuch are too many, they eat and drink, they laugh and ſing, they ſpend their dayes in ſinful delights all the dayes of their life, and entering upon *Eternity*, they *Eternally* periſh for want of what might have been gotten in the time of life. Whereas the wiſe-hearted Chriſtian is like the *Annt* or *Bee*, that toyl and labour in the Summer againſt winter: So they who are Spiritually wiſe, in the time of life, are trading for *Eternity*; whilſt they live upon Earth they are ſeeking after Heaven, and looking after things that are inviſible, they are laying up treaſures in Heaven, a good foundation againſt the time to come.

Before their Bodies be laid up in the dark and diſmal Priſon of the grave, their care is that their never-dying Souls may be carryed into *Abraham's boſom*. Before all opportunities for doing their Souls good are taken away, their care is to turn to God, to accept of *Chriſt*, to get their ſins pardoned, their evidence for Heaven cleared, that ſo they may be for

death prepared, and after death enjoy a future and glorious felicity. Before the unavoidable dissolution and separation of their Souls and Bodies, and the departing hour must come, their care is; that when they dye, they may *dye in the Lord*, Rev. 14. 13. v. that when they sleep the sleep of death, they may *sleep in Jesus*, 1 Thess. 4. 14. that when their lives must end, their ends may be in peace; Psal. 37. 37. v. In a word that they may dye the death of the righteous.

That already twice repeated Text, Col. 3. 2. v. *Set your affections on things above, not on things on the earth*; speaks to this purpose; The word is φρονεῖν, we must be wise for them; and this is to manifest an high point of Heavenly wisdom, when men are wise for Heavenly things, that though they do walk on the Earth, yet they do daily converse in Heaven, and have their eyes fixed upon invisible things there, looking upon Earthly contents to be too mean grounds whereon to raise their joyes, that which ravisheth their hearts and quickens them in their labours, is their thinking upon, beholding of and hoping for those beams of inaccessible glory.

Moses was a wise man and so esteemed and reported by the Spirit of God, because he despised the pleasures of *Pharaoh*'s Court, having an eye to the *recompence of reward*, Hebr. 11. 24, 25, 26. v. That is, because he despised all the present arguments of delight and contentment, and preferred those excellencies which he knew should be infinitely greater, as well as he knew they should be all.

2. *Your not labouring for them will bespeak you Fools.* Here in the world if men be but deep Politicians, have profound reaches and a deep insight into the

the things of the world, they go for very wise men. But suppose a man were not inferiour to *Virgil*, of whom it is reported, that if all sciences were lost, they might be found in him: Or to *Aristotle*, who by some was called wisdom it self in the abstract: Or that *Jew Aben Ezra*, of whom it was said, that if knowledge had put out her Candle, at his brain she might light it again, and that his head was a throne of wisdom: Or to that *Israelitish Achitophel*, whose words were held as Oracles: Or to *Solomon*, who was able to unravel Nature, and to discourse of every thing, from the *Cedar* to the *Hysope* or *Pelitory* on the wall: Though we were as one sayes of St. *Hierome*, that he knew all that was knowable: Or lastly, though a man were equal with *Adam*, who knew the nature of all Creatures; And yet not be wise to salvation, not be like the wise Scribe, who was taught from the Kingdom of Heaven; not be seeking after those things that will endure beyond a season, and that will satisfie an immortal Soul, verily this man will at last prove himself but a fool.

Such a fool was that miserably mistaken rich man in the Gospel, who (though by himself or others judged wise) in the account of the only wise God was a very fool; why? for he provided only for the time of this life, for many years only to be spent in the world, but provided nothing at all for death, or for his Soul after death.

As *Cicero* said of some: *Mihi quidem nulli satis eruditi videntur, quibus nostra sunt ignota.* I cannot take them for Schollars that partake not of our learning: So may I say, they are not to be accounted wise men but very fools, who are not wise to that which is good, wise in *Christ*, wise to secure the

chiefeſt good and which is of the greateſt value, to wit, their precious Souls (of more worth then any thing they can ſtand poſſeſſed of) and Heavens happineſs.

Such and ſuch only deſerve the name of wiſe men and prudent ones, who chooſe thoſe wayes and are diligent in thoſe actions that make for *Eternal* happineſs. The *Italians* arrogate to themſelves the monopoly of wiſdom, in that Proverb of theirs: *Italians*, ſay they, both ſeem wiſe and are wiſe, whereas *Spaniards* ſeem wiſe and are *fools*; *French* men ſeem *fools* and are wiſe: They of *Portugal* neither are wiſe, nor ſo much as ſeem ſo: So many in the world think themſelves the only wiſe men, but in Spiritual and *Eternal* matters neither are wiſe nor ſo much as ſeem wiſe therein. Thoſe who are not Heavenly wiſe, wiſe to that which is good, though the wiſeſt Politicians upon Earth, though they be the moſt ample and cunning *Machiavilians* that live; though they be Doctors in that deep reaching Faculty, yet are they like fools, being ſharp-eyed like the *Eagle* only in the things of the Earth, but as blind as *Beetles* in the things of Heaven. Wiſe it is true they are, but it is with ſuch a wiſdom as (like the *Oſtrich* wings) makes them out-run others upon Earth and in purſuit of Earthly things, but helps them never a whit towards Heaven or to purſue Heavenly things.

Every one will cry him up for a *fool*, who rather chooſe to ſtay in the Theatre, and ſee the ſports out, then quit the preſent ſpectacle, though he had aſſurance given him to be adopted into *Cæſar*'s Family. Indeed here was one that had an offer made him too great for a fool, a fool he was indeed, for he underſtood not his own felicity, and therefore rejected what

what he understood not. And such *fools* are they that prefer base momentany pleasures before Heavenly treasures, that have no other objects of their affections but those which are the objects of their eyes, that esteem more of money then mercy, of Earth then Heaven, of fading vanities then Crowns and Scepters of a Kingdom. *Glaucus* who changed his Armour of Gold with *Diomedes* for his Armour of brass, stands upon record for a *fool*. And they deserve no other title, who exchange present enjoyments for future and *Eternal* happiness; such a one as learned *Davenant* hath it on Colloss. 2. *Quisquilias thesauro præfert*; prefers trifles before treasure.

2. Motive. *Because the greatest of Temporal good things, without Eternal good things, will leave a man a Beggar, leave him in an undone condition.* We have many *Beggars* in this world, more will there be in another world.

It is a great judgment that is laid upon that man whom God brings to *beggary*, and yet how many are through riot and excess brought even to a morsel of bread, nay forced to beg their bread? a truth which Christ noteth in him that is commonly called the prodigal Child: Through his prodigality he brought himself to such *beggary* and penury, as *He fain would have filled his belly with the husks that the Swine did eat, and no man gave unto him*, Luk. 15. 16. v. It is said at the 13. *v.* that he *Wasted his substance with riotous living*. And what follows? At the 16. *v.* it is said, *He would fain have filled his belly with the husks that the Swine did eat, and no man gave unto him.* And of them that used to *Rise up early in the morning that they may follow strong drink, that continue until night, till wine inflame*

them: and the Harp, and the Viol, the Tabret and Pipe, and Wine are in their feasts, it is said, *their honourable men are famished, and their multitude dryed up with thirst*, Isay 5. 11, 12, 13. v. How many are there who in swilling and drinking pass away and lavish out much time, that might otherwise be spent in labouring for *Eternal good things*, and afterwards are even starved for want of necessary food.

In that dreadful prophesie against *Ely* his House one thing threatned is, that unto him whom the Lord should make Priest in the room of *Ely*, those that were left of *Ely* his House should *crouch for a morsel of bread*, 1 Sam. 2. 36. v. *And it shall come to pass, that every one that is left in thine house shall come and crouch to him for a piece of silver and a morsel of bread.* And what does *David* wish to befal the Children of his slanderous Enemies? Psal 109. 10. v. *That they may be continual vagabonds and beg, yea, seek their bread out of desolate places.* And therefore *Agur* prayes for *food convenient*, Prov. 30. 8, 9. v. *Give me neither poverty nor riches, feed me with food convenient for me.* And he assigns the reason why he prayes against poverty; *Least I be poor and steal, and take the name of my God in vain. Beggary* is a great judgment and exposes to such wayes and courses as will bring further judgments; oft times it puts men upon fraudulent and violent means to get a living; Necessity makes many a thief; want is a sore temptation to steal; this *Agur* feared, therefore prayes against extream poverty.

What is the great care of many? that they may not want, hence they labour and hence they spare what they do get by labour, they are loath to be *beggars*,

gars, loath to *beg* their bread before they dye: To *beg* in old age, oh 'tis hard! I wish many would consider of it now that God prospers them. Hast thou Christian an estate? art thou (as we use to say) well to pass? so have been many that now receive thy Alms, and have sometimes as little expected want as thou dost. Hast thou thy limbs to labour for a living, improve thy time; thou seest many a lame Person *beg* his bread from door to door, that as little feared the loss of his limbs as thou now dost.

'Tis sad when a Family is full of wants; it would cut our hearts to see the naked walls, the ragged cloaths, the mean lodging places, and hear the cryes of hungry bellies in some Families. Little do many know how some are bitten and pinched with want and extream penury, oppressed with poverty, living as so many *Lazars*, in a starving and famishing condition.

Is it so sore a judgment to be a *Beggar* in this world? far sorer it will be to be a *Beggar* in another world, to be a *beggar* in Hell. *Beggars* here cry for a bit to fill their bellies; *Beggars* in Hell will howl for a drop to cool their tongues. *Beggars* here do oft become the scorn and contempt of men that dwell about them; *Beggars* in Hell will be made the scorn, not of men only but of God and Angels. *Beggars* here suffer many and long, yea a succession of afflictions and miseries; *Beggars* in Hell will and must undergo great, unspeakable and everlasting torments. And this is that condition which will be the lot of thousands for want of labouring for *Eternal good things*. Men that now have eminent stations in the world, that are cloathed with purple and scarlet, that have their hundreds and thousands by the year,

that

that have their chests well filled, their tables well spread, that *fare deliciously every day*, and that undervalue their poor neighbours and do contemn their meaner Brethren, yet these for want of *Eternal good things* will be left *Beggars*, and in an *Eternally* undone condition.

Innumerable are the *Temporal* mercies and good things of this life, that men careless of *Eternity* do enjoy; all the dayes they live, they live upon mercy, and all these good things they do enjoy may be called *Mattaniahs*, that is, the gifts of God; but the time is a coming, the name of *Mattaniah* shall be turned into *Zedekiah*, that is, the Justice of God. I remember that when *Jehojakim* the King of *Judah* was taken captive by *Nebuchadnezzar*, *Nebuchadnezzar* sets up *Mattaniah* his Fathers brother to be King, and changed his name to *Zedekiah*, 2 Kings 24. 17. v. *Mattaniah* signifieth the gift of God; but *Nebuchadnezzar* changes that name into *Zedekiah*, which signifieth the Justice of God: In Hell the now sleighters of *Eternal good things*, however here they may abound in *Temporal* enjoyments, will find mercy turned into Justice; they will be stript of all what now they possess of the world, and be left worse then the poorest *Beggars* in the world.

What a change was that the rich man in the Gospel met with; Luk. 16. 24. v. *He was rich and fared deliciously every day*; he had more Corn then his barns would hold, his condition on all hands might have been accounted happy; but view him afterwards, and what a change is there in his condition? He is forced to *beg* and yet could not obtain a drop to cool his tongue: Whilst he lived he was accustomed to drink in Cups of Gold, to eat in Silver and to be clothed

clothed in Silk and curious Linnens: But behold a change, in Hell he begs, for what? Not for wines of *Candie* to delight his pallate: Not for precious Cordials to refresh his Spirits, but for a drop of water to cool his tongue, and that not in a Cup of Gold or Christal, but from the filthy and loathsome fingers ends of a Leper. Not the meanest *Beggar* that comes to your doors was ever reduced to that strait, as to come and *beg* of you a draught, much less a drop of water. Scarce would our ordinary *Beggars* drink rich wine, if they knew for certain that the filthy and loathsome fingers of a scabby Leper had been therein: their squeamish stomacks would not take down such a draught, though it were given them in a Cup of Gold.

But observe the change betwixt *Dives* and *Lazarus* in the Story, it is such a change as sometime was in *Gideon*'s fleece, Judg. 6. 37, 38, 39, 40. v. One time that was wet and the floor dry; 37, 38. verses, *Behold I will put a fleece of wool in the floor: and if the dew be on the fleece only, and it be dry on all the earth beside, then shall I know that thou wilt save Israel by mine hand, as thou hast said, And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water.* Another time the floor was wet and the fleece dry; 39, 40. v. *And Gideon said unto God, Let not thine anger be hot against me, and I will speak but this once: Let me prove, I pray thee, but this once with the fleece, let it now be dry only upon the fleece, and upon all the ground let there be dew: And God did so that night: for it was very dry upon the fleece only, and there was dew on all the ground.* Now look as this fleece at one time

time was wet and the floor dry, but at another time the floor was dry and the fleece wet; so was it with *Dives* and *Lazarus*: One while *Dives* is in prosperity, rich and wanting nothing, and *Lazarus* is in poverty, poor and *begging* of crums: Afterwards *Lazarus* is in glory, and *Dives* in torments *begging* for a drop of water.

Questionless there are many that here swim and wallow in a Sea of pleasures, who drink their Wine in Bowls, yet hereafter shall want a drop to cool their tongues; here there are many who enjoy great abundance, but hereafter shall have nothing to sustain them, nothing to help them; here there are many that do enjoy great honours and glory in the world, but hereafter shall have their great honour and glory turned into everlasting shame and confusion. Hos. 4. 7. v. *As they were encreased, so they sinned against me, therefore will I change their glory into shame.* Here there are many adorn themselves with Pearls and Jewels, but hereafter will find God to have rejected them, and say of them, They shall not be mine, *In the day that I make up my Jewels.*

What else can that place in 1 *Cor.* 1. 26. v. be but as a thunder-bolt in the very heart of some that boast themselves in their wealth, power, nobility and greatness in the world; that however they abound with these things here, yet not being effectually called, are never likely to be admitted into Heaven but made *Beggars* in Hell. *For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called:* And who are not called into the state of grace here, will never be called into a state of glory hereafter. The words of the Apostle may be like the hand-writing on the wall,

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to make the joynts of many, enjoying plenty and abundance of Earthly things, to tremble; when they are not at the same time possessed of *Eternal good things*; their plenty, greatness and abundance will certainly be followed with a future want and *Eternal beggary* in Hell, who live and dye without any care of *Eternal good things*.

Oh the great alterations amongst men that will be at the day of Judgment! *Lazarus* shall then be received into Heaven and Eternal glory, but *Dives*, who was rich and fared deliciously every day, will then be tormented in Hell and want a drop of water.

What heart can conceive the rage and madness, yea the terrible confusion that will be upon the faces of many that now think to ruffle it out in the world, and do scorn those who are their inferiours, only because of their wealth and greatness, when these shall find themselves stript of all their power, greatness and revenues, and sent *wretched and miserable, and poor and naked* into Hell. There will certainly afterwards be such a change between many of these high and mighty ones, that mind not Heaven and the things thereof, and those who are not content with *Ishmael's* portion, but labour after *Isaac's* Inheritance; *Abraham*, we know, he gave many gifts unto *Ishmael*, but the Inheritance was bestowed upon *Isaac*: Wealth, greatness and honour, with the like gifts, are given even to wicked men, but the Inheritance of Heaven is given only to others, I mean to those that labour and take pains for it; those gifts are perishing and will not profit after death, but the Inheritance fadeth not away.

The moment wherein a man dyes bereaves him of all his worldly gifts and enjoyments. In that instant

ſtant wherein *Heliogabolus* dyed, an end was put to all his ſports, pleaſures and delights. In that inſtant wherein *Cræſus* dyed, an end was put to his enjoyment of great riches and ſubſtance. In that inſtant that *Ahaſuerus* dyed, he was bereaved of his hundred and twenty Provinces, In that inſtant thou dyeſt, (though now thou poſſeſſeſt great houſes, fair reuenues and a large Inheritance) thou wilt be deprived of all.

The moment of death (as touching the things of this life) makes all men equal; then he who enjoyed much, and he that enjoyed but little, are equal; then he who was glutted with all ſorts of delights, and he who was fed with the bread of ſorrow, are equal. Then he who was an Emperour, ruling over many flouriſhing Kingdoms, and he who was a Peaſant, hardly owner of a ſmall Cottage, are equal; the one enjoyes no more of this world then does the other: *Cræſus* poſſeſſeth no more then *Irus*; *Dives* then *Lazarus*; nor the *King* more then the *Beggar*.

As in a Stage-play, it imports little who playes *Alexander*, and who the *Beggar*, ſince all are equal, when the Play is done: So are all after death equal, both the *Prince* and the *Plow-man*, *Alexander* and the *Beggar*, the *King* and the *Peaſant*, the *Scepter* and the *Spade*, the Maſter of the greateſt glory in the world, and the moſt contemptible in the world. *Divitiæ corporis paupertatis plenæ ſunt*; Earthly riches are full of poverty, ſayes one. I am ſure that they who here enjoy nothing but Earthly riches will be laid afterwards under an everlaſting poverty.

I may here uſe his words, who ſaid of theſe Earthly things: *Si adſunt ornant, ſi abſunt non tollunt.* If we have them they help us, if not they do not undo

do us. How many do we hear cry out after a fire, or after any other great loſs? Oh they are undone, they are undone, they are even *beggared*! Why what is the matter? they have loſt much of the world, loſt an Eſtate, loſt what they thought they ſhould have lived upon, loſt what they hoped ſhould have maintaind them in their old age, and now they are undone, now they are made *Beggars*. No Chriſtians! they are not all undone that loſe riches upon Earth, but they that have none laid up in Heaven; theſe are the poor men indeed, theſe are the undone men, theſe are the *Beggars*.

Should ſome great Perſon, poſſeſſing a vaſt Eſtate, be baniſhed out of his Countrey by his Prince into ſome Forraign Countrey, and not be permitted to carry one penny with him of his great Eſtate to live upon, and he hath not one penny laid up beforehand in that Countrey; would not every one ſay, This great Man is undone, he is made a very *Beggar*, it cannot be thought otherwiſe but that he muſt *beg* his bread, in the place whither he is baniſhed. How many ſuch undone ones will there be? How many ſuch *Beggars* will there be hereafter? Men that now poſſeſs much in the world, but have nothing at all in Heaven; Men that have here ſtore of treaſure, but no treaſure in Heaven; Men that have riches to ſerve their turn and to ſpare, *In nunc ſæculo*, as I find that Text hath it, 1 Tim. 1. 17. v. *In the world that now is*, but none for the world to come; they poſſeſs much Goods, but they poſſeſs only *this worlds Goods*, as St. *John* calls them, 1 *John* 3. 18. v. Not any thing of Heaven's good. When God packs theſe men out of the world, what are they permitted to carry with them? Nothing, not a penny: So much the Pſalmiſt

miſt tells us of the rich man, Pſal. 49. 16, 17. v. *When he dyeth he ſhall carry nothing away, his glory ſhall not deſcend after him, Though whilſt he lived he bleſſed his ſoul.* And ſayes the Apoſtle, 1 Tim. 6. 7. v. *We brought nothing into the world, and it is certain we carry nothing out.* The *Prince* carryes no more then the *Peaſant*, the *Peer* no more then the *Plow-man*, the *Conquerour* no more then the *Slave*, the *Rich* no more then the *Poor*.

Saladine on his death-bed, gave charge that his inner garment ſhould be faſtned to a Spear, and borne Enſign-wiſe at his Funeral, and an Herald to proclaim, *This ſhroud is all that Saladine, Conquerour of the Eaſt, carries away with him.* Indeed I read of one that being ready to dye (as I have hinted before) put a Twenty ſhillings piece of Gold in his mouth, he would take that with him into the Grave, if he muſt leave all the reſt, yet that he would take with him. But believe it Chriſtians, they that have nothing elſe to take with them, will find the whole world not able to purchaſe for them in Hell one drop to cool their tongues.

3. Motive. *Becauſe Eternal good things, even without Temporal good things, will make a man a rich man.* Though the greateſt or moſt of *Temporal good things* without *Eternal good things*, will leave a man a *Beggar*, yet *Eternal good things*, without *Temporal good things*, will make a man a *rich* man. And in this ſenſe how many *rich* men are there in the world who yet it may be have not a penny in their purſe, but live as we ſay from hand to mouth, not having the leaſt patch of Land in the world to ſuſtain them.

Thoſe mentioned in the former, and thoſe that ſtand under this point, mind me of the words of *Soloman*

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Prov. 13. 7. v. *There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches:* I may allude to these words thus, viz. As they in the former Motive are worldly *rich*, but Spiritually *poor*; so those that will fall under this Motive, though they be worldly *poor*, are yet Spiritually *rich*, being *enriched* with the *unsearchable riches of Christ*, as the Apostle calls them, *Ephes.* 3. 8. *v.* that is to say Justification, Adoption, and Glory.

It is a truth seriously to be thought upon; that though some men have never so much of the world, yet may they truly be counted *poor*, and certainly will be *Beggars* hereafter; but he that hath a portion of *Eternal good things*, though never so little of the world, is a *rich* man. When that Schollar of *Apelles* would paint *Helena*, he painted her richly drawn in costly and glorious apparel, hung all over with Orient Pearls and precious Stones; though all Possessors of *Eternal good things* are not so externally, yet are they so internally, their Souls are richly hung and bespangled with the Orient Pearls of Spiritual Graces (one of those *Eternal good things* mentioned before) and these are true riches indeed, *Vera divitiæ non opes sunt sed virtutes*; called therefore *durable riches*; Prov. 8 18. v. The riches of Grace excel all other riches, *The merchandise of it is better then the merchandise of silver*, Prov. 3. 14. v. Each Grace is of more worth then many Kingdoms. It is far better for a Christian to have his Soul filled with Grace then his Chest with Gold. Grace to the Soul is as the *Diamond* to the Ring, not only beautifying of it, but also enriching of it. 'Tis that which makes a Christian be accounted a *Jewel*, Mal. 3. 17. v. And such *riches* have all they who are Favourits of

Heaven, who are Heirs of Salvation, and that have been successful in labouring for *Eternal good things*. They are all great *Heirs*, Rom. 8. 17. v. *Heirs of God and joint heirs with Christ*, such as shall possess the same glory with *Christ*.

One that is Heir apparent to a Kingdom, though being but young, he hath not a penny in his Pocket is yet accounted *rich*, such are all in a state of Grace, what ever they are for the present, are yet destinated to the greatest honour, they are all of them as so many Princes under years: though many of them be poor and beggarly ones in the world, yet have they this ἐξουσίαν, this dignity put upon them to be Heirs of the fairest Kingdoms that ever was, and their heads destinated to the most glorious Crown that ever was worn. There are (none doubts of it) most magnificent and splendid Crowns in the world, but the splendour of the richest Earthly Crown is but like the shining of a *Glow-worm*, brightned at the night-shining of the Stars, in comparison of the Crown of Heaven, which is as the glaring of *Diamonds* or *Christal* Looking-glasses, the gloss of cloth of Gold and Tissue, at the sight of the Noon-Sun, every gemm in this Crown of Glory is lightned and heightned to a true transcendency of translucidation and lustre. It may be said to every one of these Gracious ones: *Cogita te Cæsarem esse*, Remember thou shalt one day be a King with God in Glory, upon thee shall be setled such Crown-Revenues as no Earthly King could ever boast of.

We read of some indeed that are *poor* in the world, but withal it is said of them, that they *Are rich in faith and heirs of the Kingdom*, Jam. 5. 2. v. *Hearken, my beloved Brethren: hath not God chosen the poor*

poor of this world, rich in faith, and heirs of the Kingdom, which he hath promised to them that love him. Faith, says an accurate Preacher, is an *enriching* Grace, it brings all *Christs riches* into the Soul, it intitles to the promises that are a Christians *Magna Charta* for Heaven, and are themselves full of Heavenly *riches*, it gives a Believer right to the *everlasting* Inheritance reserved in the Heavens, an Inheritance that could not be bought with all the wealth of the world, an Inheritance which doth more excel all the wealth of the world, then the purest Gold doth the drossiest dirt. Our hopes cannot conceive what this Inheritance will be; when we come to possess it, we shall know what it is. 1 Pet. 1. 3, 4. v. *Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the death, to an Inheritance incorruptible and undefiled, and that fadeth not away, reserved in Heaven for you.* Here is the Believers title to this Heavenly Inheritance; He is no poor man certainly that hath a good title to shew for some great Inheritance.

It was once the design of *Alexander* the Great to have been Master of the whole world, the which had he effected, yet would it not have contented him, his heart would not have been therewith satisfied, he would have wept, that there was not another world to be enjoyed. I read that when Captain *Drake* took St. *Domingo* in *America*, in the year 1585. in the Town-hall were to be seen the King of *Spain's* arms; and under them a Globe of the world, out of which arose a Horse with his fore-feet cast forth, with this inscription, *Non sufficit Orbis.* Great were the

Dominions of *Charles* the Fifth; who ruled over eight and twenty flourishing Kingdoms. *Darius* King of the *Medes*, who vanquished *Belshazar*, we read of him that he appointed *One hundred and twenty Governours, which should rule over the whole Kingdom*, Dan. 6. 1. v. From whence it is inferred that he had so many Provinces or Nations under him, every Governour having the charge of a Province. *Ahasuerus* took state upon him because he reigned over an hundred seven and twenty Provinces, from *India* to *Ethiopia*, Esther 1. 1. v. But what are the large Dominions of *Charles* the Fifth, *Darius* or *Ahasuerus*, to what *Alexander* and the *Spaniards* unsatiableness desired? The world was but enough for them to conquer and possess; They would have been what *Amurath* the Third stiled himself, and the great *Cham* of *Tartary* reputes himself, the Monarchs of the whole World. But the Believer hath the promise of two worlds, this that now is and that which is to come, 1 *Tim.* 4. 8. *v.* he hath two worlds entailed upon him, he hath made over unto him all the blessings of this present world (so far as they conduce to his present happiness) and of the world to come absolutely.

It is true the Church is called the *Congregation of the poor*, Psal. 74. 19. *v. Forget not the Congregation of thy poor for ever:* A miserable sort of men they are many of them, who oftentimes are destitute of all worldly advantages; yet have they one advantage above all others in the world, and that is this: *The Lord is their portion. Levi* that had no portion amongst his Brethren, yet had the Lord for his portion; so these men unto whom God hath given *Eternal good things*, though they may have no portion

many of them of any *Temporal good things*, yet have they a portion in an *Eternal* God, Jer. 31. 33. v. *I will be their God and they shall be my people.* And *happy is that people whose God is the Lord*; Psal. 144. 15. v. Who can sufficiently lay open their portion, that have the Lord for their God, Psal. 16. 15. v. *The Lord is the portion of my Inheritance:* Impossible it is that any should have God for their God and be accounted *poor*. *Rich* men are ready to boast of their *riches*; hence that prohibition, Jer. 9. 23. v. *Let not the rich man glory in his riches*; which prohibition is followed with an injunction, 24. v. *But let him that glorieth, glory in this, that he understandeth and knoweth God*; yet not with the knowledge of the brain only, but with such a knowledge as sinks down into the heart, and works upon the affections; not with such a knowledge of God, as only Heathen Philosophers and meer carnal Christians have of God, knowing him to be the Creator of the world; but with such a knowledge as a Christian, in Covenant with him, knoweth him, he knoweth him to be his God: And such a knowledge of God hath a Soul *enriching* excellency in it; 1 Cor. 1. 5. v. *Ye are enriched with all knowledge.* I am sure that they who know God after this manner, have cause to boast that they know God, they may make their boast of God, and have more cause to glory in God, than the *richest* man hath cause to glory in his *riches*; they may upon better grounds boast of God then the *Jew* in *Rom.* 2. 17. v. they may boast of God upon the like grounds that the *Psalmist* does, when he sayes, Psal. 34. 2. v. *My Soul shall make her boast in the Lord*; And again sayes the Church, Psal. 44. 8. v. *In God we boast all the day long.*

Rich men in the world are called happy men: I am ſure that they who have God for their God are happy men; read that place but now named, Pſal. 144. 15. *Happy is that people whoſe God is the Lord*; They have him for their God in whom is πᾶν τὸ πλήρωμα, *all fulneſs*, Col. 1. 19. v. And who is *Bonum in quo omnia bona*, their Souls need to look no further for any thing to *enrich* them, here they may write a *Ne plus ultra*; God is *quies animæ*, Pſal. 116. 7. v. *Return unto thy reſt, O my Soul, for the Lord hath dealt bountifully with thee.* God communicates and doles out himſelf, amongſt thoſe who have him in Covenant with them. The *Babylonians* are ſaid to make more then three hundred ſeveral commodities of the *Palm-tree*; but none can reckon up the many thouſands of good things, that all intereſted in an *Eternal* God have in him.

It is ſaid of the *great Duke of Guiſe* that (though he was *poor* as to his preſent poſſeſſions) he was the *richeſt* man in *France*, in Bills, Bonds and Obligations, becauſe he had engaged all the Noble men in *France* unto himſelf, by preferring of them: So you ſee that a Chriſtian intereſted in theſe *Eternal good things* is the *richeſt* man in the world, though he may be *poor* as to his Earthly poſſeſſions; though he may be temporally *poor*, yet he is Spiritually *rich*, and ſo he makes good that riddle of the Apoſtle concerning himſelf, 2. Cor. 6. 10. v. *As having nothing yet poſſeſſing all things*; That is, as having nothing, *Re*, yet poſſeſſing all things, *Spe*. It ſeems no leſs then a Paradox what is ſaid of thoſe Churches of *Aſia*, *Smyrna* and *Laodicea*, but is a real truth: *Laodicea* was the very worſt of all the Churches of *Aſia*, and ſhe thought her ſelf *rich and encreaſed in*

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goods and to have need of nothing; but she was indeed *wretched, and miserable and poor, and blind and naked*, Rev. 3. 17. v. Whereas on the contrary *Smyrna* was one of the best Churches of *Asia*; of which Church Christ sayeth: *I know thy poverty but thou art rich*, Revel. 2. 9. v. though the Church of *Smyrna* was outwardly *poor* yet she was inwardly *rich*: And such are all those who have laboured for, and by their labour have gotten a share of *Eternal good things*; though possibly they should be outwardly *poor*, yet are they inwardly *rich*; though now they may be oppressed and made miserable with *Temporal* wants, yet will be hereafter made blessed and happy with *Eternal* enjoyments.

4. Because *Eternal good things are real good things, Temporal good things are but Imaginary good things.* There is as much difference between *Temporal good things* and *Eternal good things*, as there is between a shadow and a substance; as there is between Counters and currant coined Gold, between *Entia* and *Non Entia*, things that have a being and things that have no being; sayes *Solomon*, Prov. 23. 5. v. *Wilt thou set thine eyes upon that which is not?* Why are thy desires so ardent for that which is not, that is but a meer Cipher without a Figure before it.

The things of this world are only *Beryls*, no true *Diamonds*; they are *Juno* in the pursuit, but *Clouds* in the enjoyment. They are not what they do appear; they are like some double Pictures which are sometimes shewed unto us, Pictures that are so made by the making up of the cloth or paper in folds and pleats; that being looked upon one way they represent one shape, but being looked upon another way, they present another shape; As some represent the

face of a Woman the one way, but the other way a Serpent: Or an Emperour's head one way and the head of a Fool another way. So look upon *Temporal good things* one way, with Carnal eyes, and they are substantial enjoyments, the only desirable good things, real certainties, present felicities and absolutely necessary to be laboured for; but look upon them another way, with Spiritual eyes, and then they are but vanities, fancies, and empty imaginary contentments; no foundations for the Soul to build her happiness upon; in a word they are directly contrary to what they do appear. They are but like to *Hercules* Sacrifice, who offered a painted man to the Gods instead of a living man. They are but painted faces, no true natural complexions; And hence they are so bewitching, which they could not be, did they appear in their own Native colours. If *Jezabel* had not painted her face, she had not gotten so many doting Adulteres to have fain in love with her as she did.

What *Parens* is noted to have said, concerning *Aristotles* arguments, whereby he would prove that the World neither had a beginning nor would have an end, is applicable to my purpose. These Arguments, sayes he, be but *Inania Sophismata ad obscurandum veritatem, ingeniose magis quam solide excogitata*; Vain Sophistications to obscure the truth, having more wit then matter in them: So may I say of these things, they are but vain Sophistications, having more fancie then of reality in them, to make the Possessor of them happy; being empty Clouds, Wells without water, but very shadows without any substance.

When Master *Roger Ascham* asked the Lady *Jane Grey* how she could lose such pastime, her *Father* with

with the *Dutchess* being a hunting in the Park, she smilingly answered, *All the sport in the Park is but a shadow of that pleasure I find in this book*; having a good book in her hand. It is true of whatsoever good things the World affords, the best of them are but a shadow of what *Eternal* goods Heaven doth afford. Look how much substances do exceed shadows, so the shadowy great things of the Earth are excelled by the great good things of Heaven. Take a Catalogue of all those things below, that mens hearts are so much set upon and thirst after, and I may say of them all, that they be all of them to those *Eternal good things*, mentioned before, but as the shadow of a shadow, like the reflexions of a rain bow, when it seems to be doubled in a Cloud; The rainbow it self is but a shadow, what is the shadow of this shadow? nay, what is the third generation of a shadow, as sometimes, when the reflection is strong, three are seen at once; Verily all things in the world, even the most excellent of them must stand in the lowest degree of these, if compared with God the Father, Son and Holy Ghost, if compared with Grace and a good conscience: Those things are but shadowish and seeming good things; God and *Christ*, Grace and *Eternal* glory are real good things, they are substances and no shadows, no lyes, no falshoods nor any varnished appearances of good.

Narcissus a beautiful youth, though he would not love them that loved him, yet afterwards fell in love with his own shadow: So those whose hearts are so inflamed with love to the world, that they have not hearts to labour after any thing else, they are here faln in love with a very shadow, so the Apostle hinteth, 1 Cor. 7. 31, v. *For the fashion of this world passeth*

passeth away, σχῆμα, The word signifieth a Mathematical Figure, which is a meer notion and nothing in substance; It is a notable diminishing term in the Original, as if the world were not a substance, but a fashion, a *Scheme*, an apparition, a shew, a pageant or imagination. I have read of a King of *Persia*, that he would have an *Imaginary* Heaven, and therefore he prepared for himself a brave Palace, and in the top he made the Heavens, and underneath Clouds, that with art moved up and down, and distilled rain and made thunder; and he made a brave Throne glistering above the Clouds: Indeed this might be sufficient for an Heathen, but an *Imaginary* Heaven is not sufficient for to entertain the *Lambs* wife, to refresh the suffering *Martyrs*, to reward God's People; God hath provided for those who are as the *Apple of his eye*, who are the *Signet on his right hand*, *his Portion*, *his pleasant Portion*, *his Inheritance*, *his Jewels*, *his Royal Diadem*, other manner of things then these, another manner of felicity then the world affords, which is but *Bracteata felicitas*, a felicity but tin'd over, which when it is at death worn off, the greatest admirers thereof will find that all their life they have been as it were but in a dream, they have dreamed of an happy condition they thought themselves to be in, but no such matter.

The enemies of the Church that had in their hopes and expectations devoured *Zion*, in *Isay* 29. 1. v. are compared to an *Hungry man that dreameth he eateth*, *but when he is awakened his soul is empty*: *or*, *as when a thirsty man dreameth*, *and behold he drinketh*; *but he awaketh*, *and behold he is faint*, *and his soul hath appetite*: And saith that Text, *So shall the multitude of all Nations be*, *that fight against Mount*

Mount Zion. In a dream a man being hungry and thirſty, he dreameth perhaps that he eateth and drinketh, and while he ſleepeth he hath ſome imaginary refreſhing and ſatisfaction, but when the man awaketh, all his eating and drinking proves nothing, and his refreſhing and ſatisfaction proves to be a meer deluſion and juſt nothing. Thus it is with many men in theſe *Temporal* enjoyments, their life is but a dream, all the while they live they are as men in a dream, and are never awaked till they come within the borders of *Eternity*. And what do they dream of? what are the thoughts of theſe dreamers heart? They dream that they are ſome *great Ones*, as *Simon Magus* thought of himſelf. They dream that therefore God loves them, becauſe he hath enriched them. They dream that they are happy, becauſe they are wealthy. Though not all intereſted in *Eternal good things*, yet they dream of future happineſs in Heaven, but have no thoughts of future torments in Hell; like *Joſeph* who dreamed once and again of his preferment, but never of his impriſonment. They dream as to their *Eternal* eſtate, that they are *rich and encreaſed in goods and lack nothing*, as did the *Laodicean* Church, lying in a deluding dream upon miſtake of her Spiritual eſtate, but they are *wretched and miſerable, poor and blind and naked*, Rev. 3. 17. v. And by theſe deluding dreams they are taken off looking after the real and *Eternal* happineſs of Heaven: As thoſe *filthy dreamers*, Jud. 8 v. *deſpiſe dominion and ſpeak evil of dignities*, ſo theſe fooliſh dreamers becauſe they enjoy an Imaginary happineſs here in this World, ſet light by the happineſs of Heaven. Theſe dreams make them to purſue Earthly good things *hotly*, the which, without *Eternal good things*, will

will leave them in Hell *certainly*. And it is to be admired how much these men hugg these shadows and empty shews; bow down to these Images and Fictions; embrace these Imaginations; please themselves with these figments and fond conceits; delight themselves with these vain thinkings and phantasmes.

It is real truth that the Scriptures, those Oracles of truth, call the splendid braveries of this world but lucid phantasies, the pomp and state of the great ones but a vain shew, their glittering glory but a vanishing appearance; *Agrippa* after a Princely manner and in great state comes to have the hearing of Saint *Paul*, Act. 25. 23. v. but Saint *Luke* calls all his pompe but a fancy; he came μετὰ πολλῆς φαντασίας, with great fantasie, or vain-shew. And it is as certain a truth that those men, who because they possess no small store of *Temporal good things* apprehend themselves happy, will find their apprehensions meer apprehensions, their felicity but an Imaginary fancy, they will hereafter see that they have been deceived like men in a dream, who when they do awake miss of those great things they dreamed of, and their raised expectations do sink with disappointment. It will be with them as it was with certain Witches I have read of, to whom in the night time the Devil did bring (to their thinking) good pieces of Gold, but in the day time when they were awake and they went to make use thereof, all proved but withered leaves. So now these men please their thoughts with golden matters; but at death when they shall pass away as men in a dream, and shall not be found, *Job* 20. 8. *v.* then they will not find that made good and realized, when they awake in the morning of the resurrection, which they dreamed concerning

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Temporal good things in this life; then their dreams of happiness will be dashed; then they will know what they laboured so much for in the world, was but an Imaginary no real good, and that *Eternal good things* were the only good things.

This very consideration should make all men to set an high rate and price upon *Eternal good things*; this should attract their hearts and draw them to labour after them chiefly and above all things whatsoever, and to overlook all the greatest and best things of this life as empty and void of what men expect to be in them, and that should make the soul *Eternally* happy.

O how should the thoughts hereof make Christians labor and take pains for Heaven, and the things of Heaven, which are really what the Scripture reports them to be.

5. Motive, *Because Eternal good things only are they that will be for a Christians life.* How glad are many men when they are got into such a way of liveing as will serve them for their whole life; if they have gotten but a Service, an Office, any preferment, or what else they know will be for their life; Or if they have but made a good Bargain about a Farm or the like, that will help them to live comfortably all the time of the life; this much contents them and sets their hearts at rest.

Christians we are all of us made to abide for ever, to live in *Eternity.* What are a few years here unto Eternity? What are fourty, fifty, threescore, or an hundred years here, it compared to Eternity? Old *Parr* lived an hundred and fifty years, but what is that to *Eternity?* The old man of *Bengala* in the *East Indies* was three hundred thirty and five years old, when

when he came to the *Portugals*; from whom, for his miraculous Age, he received a yearly ſtipend; but what is that to *Eternity? Johannes de temporibus* lived three hundred ſixty and one years, but what is that to *Eternity? Adam* lived nine hundred and thirty years, *Noah* lived nine hundred and fifty years; *Methuſalah* lived longeſt of any, even nine hundred ſixty and nine years, he wanted but thirty one years of a thouſand: but what is the longeſt life to *Eternity?* what are a thouſand years to ſpend here? we muſt abide for ever; our life hereafter will be *Eternal*, *Eternal?* how long is that? nay that is a thing which the moſt skilled in Arithmetick will want figures to expreſs. Imagine the number of ſtarrs in the firmament, the piles of graſs upon the earth, and the grains of Sand upon the Sea ſhore, yet will not all thoſe put together ſet forth the duration and years of *Eternal* life; though every ſtarr and every pile of graſs, and every grain of ſand ſhould be uſed to expreſs ſo many millions of years or Miriads of ages as there are drops of water in all the Seas and Rivers in the world.

If men had no other life to live but this here in this world, then they might content themſelves only with the things of this life, but they have an everlaſting life, therefore ſhould they make ſome proviſion anſwerable thereunto; not providing only for this life which is but a ſpan long, and neglect another life that is ſo ſpacious, We muſt all live for ever, 1 *John* 2. 17. v. And truly theſe thoughts of *Eternity* ſhould be prevailing thoughts, and over-awing thoughts.

I ſpeak not to one here, but muſt live an *Eternal* life one way or other, both young and old muſt live in a ſeaſon beyond this ſeaſon: And being we muſt all of us live *Eternally*, it ſhould call upon us to labor

for

for *Eternal things*, for such things as will endure all our life long. Amongst the Customes that have been observed amongst the rites and ceremonies in making Bishops, they have this speech to them, *have Eternity in your minds.* O that we all could work this upon our selves that it might prevail with us to seek after that which is *Eternal*,

Think with your selves, Christians, these bodies of yours, though frail and mortal, must yet live for ever, these souls of yours must live for ever. And it becomes us therefore to labour after those things that will endure for ever, for things that will endure beyond a season, that will continue after millions of ages, and longer then the ages of a million of worlds.

For want of considering that life which must last through all *Eternity*, and providing for the same, when men have come to dye, and seen *Eternity* before them, how hath the sight thereof amazed the souls of men. I have read of one who in a dying condition, having his thoughts upon *Eternity*, said, *If it were but a thousand years, I could bear it, but seeing it is to Eternity thus amazeth me.* Surely if men did but seriously think upon *Eternity*, they durst not neglect providing for it, they would not lay aside all labour and thoughts for *Eternal good things.* This, this is the thing that will indeed amaze them when they come to dye. But on the contrary, that Soul which is interested in *Eternal good things*, the thoughts of *Eternity* will not dismay him, he is provided of that which will last as long as his life will last, and this very thing doth comfort him.

The Psalmist when he considered the decaying condition of himself, that his life present was a shadow, and that he was like withered grass, yet comforted him-

himself, that God with whom he should live for ever was *Eternal* and did abide for ever, *Psal.* 102. 11. 12. *My dayes are like a shadow that declineth, and I am withered like grass, but thou O Lord shall endure for ever, and thy remembrance unto all generations.* Why doth he put these two together thus! *My shadow* and *God's enduring for ever*; as if he had said, saith one, This is my comfort, that though I am of short continuance, yet God with whom I shall live afterwards is *Eternal* and abideth for ever. And happy he when this life is ended is sure of an *Eternal* God with whom to spend an *Eternal* life: The Psalmist therefore goes on comforting himself *v.* 24. 25, 26, 27. *Thy years are throughout all generations, of old hast thou laid the foundations of the earth, and the Heavens are the work of thine hands; they shall perish but thou shalt endure, yea, all of them shall wax old like a Garment: as a vesture shalt thou change them, and they shall be changed, but thou art the same, and thy years shall have no end.*

What comfort will it be when these old buildings of our bodies shall be pulled down, and these tabernacles and cottages of clay must be mouldred into dust, to be assured of a *building not made with hands eternal in the heavens.* Even when one skin falls off, another comes on. Or as when a man layes by an old suit, it is but to put on a better and more lasting, 2 *Cor.* 5. 1. *For we know, that if this earthly house of our tabernacle were dissolved we have a building of God, a house not made with hands, eternal in the heavens.*

What a comfort will it be, when a man must leave a great Estate here, and a great Inheritance here, that for hundreds of years, and many generations, hath appertained to his Ancestors, that he is assured of an E-

Eternal inheritance, *Hebrews*, 9. 15. *verse.*

What a comfort will it be, when a man shall part with, and be taken from all those pleasures of the world he now doth enjoy, yet he shall enjoy pleasures at God's right hand for evermore, *Psal.* 26. 11. *v.* *In thy presence is fulness of joy, at thy right hand are pleasures for evermore.*

The *Swan* was of old dedicated to *Apollo*, because she sings sweetly before death; by which Hieroglyphick, the Ancients intimated the joyfulness of vertuous men before their death, as supposing the *Elysian* delights, in the enjoyment whereof they should alwayes live after this life. Christians remember, we have far better assurance of an *Eternal* life than the Heathens had; and knowing we must live *Eternally*, should help us to look beyond present things, such as are Riches, Revenews, Honors, and the utmost of all earthly excellencies and worldly felicities.

Having done with the Motives or Arguments to perswade to labor for *Eternal good things*, all which I desire may be weighed in the ballance of reason and conscience, I shall in the next place hereunto add these following helps.

Help 1. *Get all the knowledge of Eternity and Eternal good things you can, or are any wayes able.*

Help 2. *Frequently imploy your selves in considering and contemplating upon* Eternity.

Help 3. *Labour to get some tastes of those things, we have shewed before, are* Eternal good things.

Help 4. *Alwayes bear in your thoughts the immortality of your souls.*

Help 5. *Study the shortness of time, and your present life.*

Help 6. *Get a sight of* Eternal good things *by the eye of faith.*

Of all which briefly, in the following Chapter, as they are here propounded.

CHAP. XIII.

Helps to forward you in the labouring after Eternal good things.

1. Help GEt *all the knowledge of Eternity and eternal good things you can, or are any wayes able.* It is most true that no tongue can expresse either the length of *Eternity*, or the excellency of *Eternal good things*. *Eternity* is that (*unum perpetuum hodie*) one perpetual day which shall never have end; and therefore the old *Romans* were out, that thought *Eternity* dwelt in statues and Marble Monuments. And it is as true, that we shall never in this life, know the worth and preciousnes of things that are *Eternal*; it should yet be a Christian's care and labour, to read such books as handle *Eternity*, and things that are *Eternal*. The little knowledge that all sorts of persons have of *Eternity* and *Eternal things*, is the main cause why they so much esteem the good things of this life, and undervalue the good things of another life; they are things excellent in themselves, but how many do not so much as know their excellency.

Here is the very reason, that when men are pressed to labour after *eternal good things* and provide for *Eternity*, they know not what these things are, and therefore they take no pains about them.

Had

Had men but the knowledge of *Eternity* and *eternal good things*, their desires would be like that of one *Myrogenes*, I have read of, who when great gifts were sent unto him, he sent them all back again, saying, I only desire this one thing at your Masters hands, to pray for me, that I may be saved for *Eternity*.

An ignorant man, if he sees a precious stone, he may possibly value it no more then a common stone, because he knows not the excellent nature and occult qualities of it, but a Lapidary, or a Jeweller that knows it, does highly value it, his very mind is set upon it, he is contented to use all the wayes he can to get it and purchase it. Even so in like manner, such is the attractive nature of *eternal good things*, that they would draw the hearts of all that rightly know them, to labour for them, not leaving them contented *in esse cognito*, as the Philosopher speaks, with the bare knowlege of them, but *in esse reali*, that they do really and truly enjoy them.

Acquaint your selves therefore O Christians! with the knowledge of these things, before your glass be out, your Sun set, your race run, least the dark night of *Eternity* should overtake you, and you made miserable for ever. Without some clear knowledge here of, you will never be perswaded to labour and take pains for them, and then you are undone unto all eternity, then you will curse the time that ever you laboured to get the knowledge of other things, and got no knowledge of *eternal good things*, & that for this very reason; because your not knowing the excellency and necessity of them, was the reason you never looked after them.

Christ said to the woman of *Samaria*, Joh. 4. 10. *If thou knewest the Gift of God, and who it is that saith to thee, give me to drink, thou* wouldst have asked

of him, and he would have given thee living water; her not knowing of Christ, was the reason why she begged not this living water of *Christ*; the reason why men mind not *eternal good things*, is this, they have no knowledge of them, *Ignoti nulla cupido*; men's affections are kindled towards any thing, according as their understandings apprehend the same. *Voluntas sequitur dictamen intellectus*. Their hearts will never be affected with what they know not. *Job's* heart was not affected or troubled at his great losses, until a messenger related them unto him that he might know them; *Jacob* rejoyced not that *Joseph* was alive till he knew it. No man joyes in an inheritance befallen him till he know it; neither will any man be affected with or have any desire after *eternal good things*, until he have knowledge of them. The knowledge that *David* had of God, made him prize him above Heaven and its glory, or the Earth and its comforts, *Psal.* 73. 25. A knowledge of these things will make men prize them, and prizing them to labour for them.

2. Help. *Frequently imploy your selves in considering and contemplating upon Eternity*; Get as lively apprehensions as you can of what it is, either to perish *Eternally* in Hell, or to enjoy a blessedness *Eternally* in Heaven. He that spends his time with an eye upon those two extreams which attend him, will certainly be brought to spend it in labouring for what most advantagious for him, *viz.* Grace here, and happiness hereafter. Let this voice *Eternity*, *Eternity* oft sound in the inmost part of your souls; think often upon this truth; you not only are to dye, but being dead, *Eternity* attends you; either you must be guests of *Paradise*, or guests of *Hell*, and in one of those places, enjoy either *Eternal* happiness, or *Eternal* misery either

either *Eternal* pains, or *Eternal* pleasures; either *Eternal* bliss, or *Eternal* burnings; either *Eternal* joy, or *Eternal* torment.

Write upon all your hearts that which a learned man used to write upon all his books, viz. *Johannes Mursius*, he used to write upon all his Books, *Eternitatem cogita*, think upon Eternity.

Christians! keep *Eternity*, and the great things of *Eternity*, that are ready to be revealed, alwayes within your view; live in the beleiving and serious contemplations of them, and forbear labouring for those things we have spoken so much of, if you can.

I have read of a Gentlewoman that used to spend her time in Carding, and such like games, coming late home one night, she found her maid reading of a book, and casting her eye thereupon, she happened upon the word *Eternity*; in the night time she could not sleep, which her maid noting, asked her the reason, she answered, I read this word *Eternity* in thy Book, which hath so pierc'd my heart, that I believe I shall never sleep more, till I have a better assurance of my *Eternity*: A serious meditation of *Eternity* will make us industrious after those things that will be *Eternal*.

Let your thoughts run upon both *Eternities*.

1. *Upon the Eternity of pains.*
2. *Upon the Eternity of glory.*

1. *Meditation upon the Eternity of pains* in the nethermost Hell, that region of confusion; and the dread thereof me thinks should cause those, who believe there are *Eternal* torments, to labour for and make sure of *Eternal* happiness, and not to content themselves with *Temporal* enjoyments. In the Assumption and Consecration of *Popes*, they burn before

their eyes a small quantity of Flax, with these words, *Holy Father, so passeth away the glory of the world*; that by the light of this short and transitory blaze, he may call to mind the flames that are *Eternal*.

I have read it to have been the saying of a wicked young man (one very thriving in the World) that he should utter these words: *If I live, I shall be a rich man, but this is the plague of it, I must dye*; which accordingly came to pass not long after. But though many wicked rich men do account thus of death, that it is a great plague to be taken from their riches and wealth, from their greatness and excellency in the world, yet there will be a greater plague of the infinite and *Eternal* wrath of God, when for want of what would interest them in *Eternal* happiness, they must dwell with everlasting burnings.

I find it related of *Peter Camois*, a Bishop of *Berry* in *France*, that he, in his draught of *Eternity*, tells, that some devout Personages caused those words of the Prophet *Isaiah* 33. 14. *v.* to be written in letters of gold upon their Chimney pieces: *Who amongst us shall dwell with the devouring fire? who amongst us shall dwell with everlasting burnings.* Hell fire is an everlasting fire; and Hell torments are *Eternal* torments. There will be no getting out of Hell, nor ever any end put to the torments of Hell. If the torments were never so extream, yet it were something if they might have an end, but they are endless. *They shall be punished with everlasting destruction, from the presence of the Lord*; as Saint *Paul* saith, 2 *Thess.* 1. 9. *v.* The fire thereof is unquenchable. Matth. 3. 42. *v.* *Whose fan is in his hand, and he will thorowly purge his floor, and gather his wheat into the garner.*

garner: but will burn up the chaff with unquenchable fire. There is not only an *Extremity*, but also an *Eternity*, in these torments of Hell, that great Lake of God's wrath, that Store-house of *Eternal* fire and bottomless depth; where there is no evil but must be expected, and no good that can be hoped; where poor Sinners shall be drenched in Seas of fire, and Floods of wrath shall over-whelm them, and they shall never rise again.

Momentaneum est quod delectat, Æternum quod cruciat. That which now delights men is momentany, but that which will torment them hereafter is perpetual; for there is no redemption out of Hell. If once thou comest there, Christian, thou wilt find no passage thence, and there most certainly must thou be this night, if thou dyest this day without any share of *Eternal good things.* And this will be the lot of those *guilded pot-sheards* of the Earth, who because they abound in the things of the Earth, do pride themselves in their power and pomp, look high and speak big, and triumph over the impotent and inferiour ones living near unto them; but in the mean time they do not at all mind our Saviour's injunction in my Text: *Labour not for the meat that perisheth, but for that meat which endureth unto everlasting life.*

2. *Meditate upon Eternal glory.* Christian! thus think with thy self, upon thy labouring or not labouring for *Eternal good things*, thy bane and thy bliss, thy avoiding everlasting torments and thy enjoying everlasting happiness does depend. Now thou hast before thee a double *Eternity* to think of; the one infinitely miserable and most accursed, the other infinitely comfortable and most glorious.

Think it not much to labour and take pains; but think with thy ſelf what thou laboureſt for. Thou laboureſt to gain a Crown that fadeth not away. Thou laboureſt for an Inheritance that is *Eternal*. Thou laboureſt for *better and more enduring ſubſtance* then the World affords. Thou laboureſt for *pleaſures that are at Gods right hand for evermore*. Thou laboureſt for an happineſs that never will have an end. And who would think much to labour for theſe things? Shall a poor man cheerfully ply his labour all day in hopes of a little wages at night, and ſhall not a Chriſtian labour cheerfully in hopes of *Eternal* glory?

3 Help. *Labour to get ſome taſte of thoſe things we have ſhewed before are Eternal good things.* God uſually affordeth his People, that hereafter ſhall poſſeſs ſuch things, a prelibation and taſte of them whilſt they are here. They have *arrabonem*, an *earneſt*; and they alſo have *primitias*, *firſt fruits*: God giveth them *earneſt*, to ſhew them how ſure they are of them: Hence it is that we do read of the *Earneſt of the Spirit, and the Seal*, 2 Cor. 1. 22. v. *Who alſo hath ſealed us, and given the earneſt of the Spirit in our heart*: And God alſo affordeth them firſt fruits, to ſhew them how good they are: Hence it is we do read of the *firſt fruits*, Rom. 8. 23. v. *Our ſelves alſo which have the firſt fruits of the Spirit, even we our ſelves groan within our ſelves, waiting for the adoption, to wit, the redemption of our body*. As God you ſee gives unto them a pledge to ſhew how ſure, ſo he alſo gives then a taſte to ſhew how ſweet and how good.

As *Iſrael* taſted of the firſt fruits in the Land of *Canaan*, in the Grapes of *Eſhchol*, before they were actually

actually poſſeſſed of *Canaan*; that they might be encouraged to uſe means to get into the Land: So deals God oftentimes with his People, he gives them taſtes of Heaven to encourage them to labour after more of Heaven; for that ſoul which hath once taſted of Heaven and thoſe *Eternal good things* there, will have its appetite provoked for more of them.

It is the way to have a greater eſteem of Heavenly good things, to have thoſe who have been cloyed and ſurfeited with the Worlds dainties, to taſte that ſweetneſs which is in them. He that gets but a taſte of theſe things, will find a great difference between the bitter ſweets of this World, and thoſe fruits that grow upon the Tree of life in the midſt of the Paradiſe of God; It was the practice of one *Antigenedes*, a famous *Muſitian*, that when he was to play any leſſon, he would give order, that before or after, ſome other bad *Muſitians* ſhould even cloy and ſurfeit his Auditors, hereby his Muſick would be the more eſteemed of, and delighted in; in like manner, taſtes of Heaven, and the good things of Heaven, cannot but make all to eſteem them that have taſted the things of the World before, and eſteeming of them, they will the more eagerly labour to have their fill of them. As it is ſaid of the *Lioneſs*, that when ſhe hath once taſted of the ſweetneſs of mans fleſh, ſhe is never ſatisfied until ſhe hath more of it. A taſte of that excellent and rareſt Wine made by *Chriſt* in *Cana* of *Galilee*, did ſo affect the taſte of the Gueſts, that in compariſon of it they eſteemed but little of the former Wine they had drunk of; the new Wine had gained their liking and good opinion.

It argues that men have never taſted any of the ſweetneſs of *Eternal good things*, that are not labouring

bouring for more of them; if they had tasted of the sweetness thereof, they would not be satisfied without more taste thereof. The Apostle hath an apt passage, in 1 Pet. 2. 3. v. *As new born babes desire the sincere milk of the Word*, (and surely Babes do with much earnestness desire the milk of the breasts) but what might stir up this? see v. 3. *If so be ye have tasted that the Lord is gracious.* A taste of sweetness in the honey-comb whets the appetite, sets on the edge thereof again and again: So would men but labour to get some tastes of God and *Christ*, of the Spirit and graces thereof, and of the comforts of a good conscience, they would again long after and labour for more of them. They would be like those *Gauls* that *Plutarch* tells of, who after they had once a taste of sweet Wine of the Grapes that grew in *Italy*, they enquired in what Countrey such sweet Wine was: And after they had understood where such Grapes grew, they would never be at rest, till they had got that Countrey,

Tasting enters the Soul of a Believer into the first degrees of Heavenly joyes, imparts unto it some beginnings of the vision and fruition of God, gives unto it an earnest and assurance of Glory, as being the first fruits of *Eternal* happiness: And that sweet relish of God and *Christ*, that unspeakable sweetness they do find in the Spirit of God, and Graces thereof, do make them long to partake of that Sea and Ocean of *Eternal* bliss in Heaven. I have read indeed of one *Lazarus*, of whom it is said, *Nullo prorsus gustu praditus erat, nullam in edendo voluptatem persentiebat*; He had no bodily taste at all: And we oftentimes hear men complain, under sicknesses and diseases, that they have lost their tastes; so I know it is with

with many in a Spiritual respect, they savour not, they relish not the things of God, they find no sweetness in the things of Heaven, Angelical viands are no wayes pleasant unto them, in these things they find no more taste then in the white of an Egg; Sin (which is the Devil's Sweet-meat) only pleaseth them, though it *will prove bitterness in the end.* But Believers taste a sweetness herein that even ravisheth their Souls, A taste of God even ravished the Soul of *David*, when he cryes out, Psal. 34. 8. v. *O taste and see that the Lord is good*; he had tasted of God himself and is not content, unless he bring others to taste also. A taste of *Christ*, in his living waters, even ravished the Woman of *Samaria*, that she leaves her water-pot, runs to the City, and calls out her Friends and Neighbours, to taste how good the *Messiah* was, *John* 4. 28. *v.* The sweetness found in the Spirit of God is so ravishing, that when all the World cannot cheer up a drooping heart, tastes of the Spirits Graces can; these make the Soul rejoyce with *joy unspeakable and glorious*: Saith the Spouse, Cant. 2. 3. v. *As the Apple-tree among the trees of the wood, so is my Beloved among the Sons, I sate down under his shadow with great delight, and his fruit was sweet to my taste*; what other fruit is this then the Graces of God's Spirit, which are called *the fruits of the Spirit?* Gall. 5. 22. *v.* And of the sweetness of a good conscience, he that hath it can best judge, unto such a one it is a continual feast, from hence he sucks more sweetness then *Sampson* did from his honey comb, the peace of a good conscience unto him is like *Ezekiel's* Roll, *Chap* 3. 3. *v*, which when the Prophet ate it, it was *in his mouth as honey for sweetness.* And a taste of such things as these will effectually draw and inflame a soul

to

to obtain a further and a full enjoyment, as being unsatisfied until it be *fill'd with all the fulneſs of God.* The old *Romans* by their imperial Lawes forbad the Exportation of Wine, Oyle, and ſome other things, *Barbari, guſtu illecti, promptius invaderent fines Romanorum*, leaſt the *Barbarians*, allured with the taſt of ſuch things that grew and were plentiful amongſt them, ſhould be provoked to invade them? I may well here allude to this ſtory, and ſay, ſuch an exciting property there is in the taſte of all divine and heavenly things, that it makes the taſters unquiet and reſtleſs until they ſwim in and drink their fill of thoſe Chryſtal Rivers in glory, thoſe heavenly Nepenthes and infinite Oceans of pleaſures that are at God's right hand for evermore. O what would the damned in Hell give for a few drops of this heavenly Nectar! had they a thouſand worlds to part with, they would give them all for one taſte thereof, for one drop thereof; but ſuch a mercy can never be purchaſed. The rich man in the Goſpel, beggs, but in vain, for a drop or two, to cool his mouth, and could not prevail. Indeed he did not ask for a taſte of the water of life, but a drop of common water, which in torrents runs down among us; but God, he will not let the damned taſte ſo much of his goodneſs as a drop of common water comes to. Time was, that they were invited to taſte of that cup in God's right hand, filled with what is ten thouſand times ſweeter than *Nectar*, but they would not, they ſlighted the invitation, and now of the cup of trembling which is in God's left hand, into which the dreggs of his fury are wrung out, they ſhall taſt and drink deep to *Eternity*. They would not taſte of his goodneſs then, and now they ſhall for ever taſte of what his infinite power, juſtice, and wiſdome

can

can inflict upon them. Well then, Christian! as thou wouldst be among the damned who shall never taste the least drop of mercy, get tastes of those *Eternal good things* that are layd up in Heaven; thou heareſt, tasting thereof will make the Soul long for more, and labour for more; this is that will also carry thee through what troubles, perſecutions, or fiery tryalls, thou mayſt poſſibly meet with in the way to Heaven. It was this, which made the holy *Martyrs* to deny themſelves in all that was dear to fleſh and blood, this revived their ſouls at the *ſtake*, and upon the *Scaffold*, this ſupported them in their going and ſuffering what ever the enraged malice of men or Devels inflicted upon them; they had taſted of that amazing, and raviſhing ſweetneſs, that was in *Chriſt Jeſus*, they had taſted of the fruit *of the Tree of Life that is in the midſt of the Paradiſe of God*, Rev. 2. 7. *v.* And with deſire they deſired to eat, and have their fill thereof, as God hath promiſed *to him that overcometh.*

4. Help. *Alwayes beare in your thoughts the immortality of your ſouls*; that your ſouls, by which you have your animation, muſt ſurvive the grave, muſt live longer than time, their continuance muſt be eviternal, inexterminable, and without end, they muſt live for ever. To live is ſo natural to the Soul, as that the ſoul can as ſoon ceaſe to be, as ceaſe to live: Life is inſeparably linked to it, and immortality moſt proper to it; though in a moral ſenſe, the *Soul* is ſaid to dye and be dead, yet in a natural ſenſe, the *Soul* of man ſo liveth, that it never dyeth.

Often think of this truth, Chriſtians! that your *Souls* will be immortal; immortal, I ſay, but not as though they were any parts or particles taken from the ſubſtance of that God which inſpired them, as

Servetus,

Servetus, *Osiander* and others are said to hold: Nor as if there were a *transmigration* of Souls into other bodies, as the *Pythagorians* think: Nor that they are placed in the Starrs, which formerly governed them, as the *Stoicks* taught: Nor yet are they immortal, *A parte ante*, as the Philosopher speaks, but only *A parte post*, and that only and meerly, *Ex gratia.*

Your *Souls* are not so immersed in your bodies, as that they must be extinguished with your bodies; but they are seperable from your bodies, and are able (through the benefit of their own subtilty and spiritual substance, being of a simple and uncompounded nature) to subsist by themselves; and when they are once divested of these earthly cases, and divorced from your bodies, they shall be clothed with an *Eternity*, either of joy or torment, and run parallel with the life of God, and longest line of *Eternity*.

The senses of seeing, hearing, and the rest of those *Organs* of the body, cease and dye with the body, because they are parts of the body, and have their dependance upon the body, but the *Soul* hath a nature distinct from the body, and moves and operates of it self when the body is dead and is seperated from the body; for when the body dyes, the *Soul* dyes not with it, but subsists even in its seperated state, hath a being, is still living and active, and is crowned with immortallity. It being the end of the resurrection of the body to meet with its old partner the *Soul*.

Not a body here this day but must dye, but *Souls* (those inmates) must live: though all our bodies return to the Earth, whence they came, yet our *Spirits shall return to God that gave them*, and be sempiternal, *Eccles.* 12. 7. *v.* though our bodies must be made a prey to rottenness and worms, and become captives

captives to death and corruption, yet our intellective *Souls* (being spiritual substances, independent and self-subsisting agents) shall be incorruptible and for ever exist, being endowed with an undying condition: though our bodies was old, yet, *Anima non senescit*, the *Soul* doth not waxold, nor ever lose its strength and vigor, as bodies compounded of elements do.

Death, it's true, may tyrannize over our earthly parts, and may drive our *Souls* out of these clay lodgings, but it is that they may (at the very instant of departure) have livery and seisin of everlasting *Mansions* in Heaven, be alwayes themselves, be for ever permanent, and not subject to any extinguishment or destruction.

Hence it was a custom among the ancient *Romans*, that when their great men dyed, they caused an *Eagle* to fly aloft in the Air, signifying hereby, that the *Soul* was immortal, and did not dye as the body.

The serious consideration of the *Souls* immortality should make us labour for that which will make the immortal *Soul* for ever blessed and happy, when it shall be unsheathed from the body, unclothed from corruption, and let loose from this cage of clay.

5. Help, *Study the shortness of time and your present life*. And believe it, Christians! the less time you have, the more need have you to make haste to labour for these *Eternal good things*. *Æternitati comparatum omne tempus est breve*: All time if compared to *Eternity* is but short. But time as it is short, so it passeth away fast. The ancients emblemed time with wings, to shew the volubility and swiftness of it, as if it were not running, but flying: whither? towards *Eternity*, for time is but a space borrowed and set a

part

part from *Eternity*, which must at last return to *Eternity* again.

I have read of certain Hereticks called *Eternales*, because they held the world to be *Eternal*: We have many such *Eternallists*, who fancy to themselves a kind of *Eternity* here upon Earth. Such an *Eternallist* was that rich fool in the Gospel we have spoken of before; who fancied that he had a long time, that yet he should remain upon the earth; but was suddenly to be taken away. *Thou fool this night shall thy soul be taken away.* In a moment his life endeth.

We read of a beast called, from the continuance of its life, *Ephemeris*, which though it live according to his appellative name, but one day, yet it falls presently to provide for sustenance, as though it might live years. Man's life is frequently in Scripture called a *Day*, and yet most, like this beast, labour and toyl, build and purchase, thirst after honours and preferment in the world, as if they were here to live for ever, but in the mean time improve not a short life for *Eternal* advantages.

Let me tell the most healthful person here present, that he is not assured of one day more wherein death may not assault him and push him into an *Eternal Abyss* after a few hours more, and then you may expect your departing hour and throw the last cast for *Eternity*. Thou knowest not yet what may be in the womb of this very day. *Prov.* 27. 1. *v. Boast not thy self of to morrow, for thou knowest not what a day may bring forth.* Whilst a woman is with child, none can tell what kind of birth it will be; so as little doth any man know what is yet in the womb of this very day, until God have signified his will by the event. There was a fellow that brought to *Domitian* the names of those

thoſe in a paper that would murther him, but he put it in his pocket, ſaying, *nova cras*, to morrow is a new day; but he was killed or ever night. He was a Wiſe man that being invited to a Feaſt on the next morrow, anſwered, *Ex multis annis craſtinum non habui*: For theſe many years I have not had a morrow to promiſe for any buſineſs. No more do any here preſent know whether they ſhall have a morrow to labour for what will make them *Eternally* happy; Death may ſurprize them before the Sun riſe again.

The Apoſtle *Peter* ſaith, 2 Pet. 1. 13. v. *I will put you in remembrance, knowing I muſt ſhortly put off this Tabernacle.* O ſo let us ſay to our ſelves, We will now be thinking of death, we will now have *Eternity* in our thoughts, we will now be labouring for *Eternal good things*, we will be ſtoring our Souls with Grace, becauſe we muſt ſhortly put off theſe *Tabernacles*, we muſt ſhortly have an end put to this preſent life.

I have ſometimes acquainted you with the ſpeech of young King *Charles* of *Sicily*, lying upon his death-bed; I have ſcarce begun to live, and now, woe is me, I am compelled to dye. Art thou one that haſt not yet begun to live the life of Grace, that only haſt a ſhare of this Worlds goods, but altogether without the good things of Heaven; O make haſte, for thou mayeſt ſuddenly be called to dye, and it will be a ſore affliction to you, to have an end put to time before you have provided for *Eternity*. Oh that men in their ſins would conſider what ſpace, what diſtance, how far off their Souls are from death, from Hell, from *Eternity*; No more but a breath, one breath, and no more, the next puff of breath may be their laſt.

It is said of *Sparta*, that they used to choose their Kings every year; and whilst they did reign, they were to live pompously, and have all the fulness their hearts could wish, but when the year was over, all their pomp was taken away, and they banished into some obscure place ever after. One King knowing this, and being called to reign over that Nation, that short time of his reign (for it was but one year) as King, he was not lavish in spending his revenues, but heaped up all the treasure he could gather together, to send into that place where he was to live afterwards, that so in the little time of his reign he might prepare and provide to live comfortably all his life after. Christians, I only make this use of it. The Lord hath given you time to live in this World, and but a little time, you are every day going down amain the stream of time into the great Ocean of *Eternity*, and it will not be long before you come thither, it may be not a week, it may be not a day: The Lord may come upon you as upon *Entichus*, in the *Acts* 20. 9. 10. before the Sermon be ended, or this Assembly broken up and gone home, your short life will soon be ended, and how suddenly you know not; while you live here, you are in the way to Salvation, you suck at the breasts of those Ordinances, that may feed you to *Eternal* life; you have an opportunity to make such provision as will serve all your life long in another World, that you may live happily after that you are banished hence, after that you are deprived of *Temporal* accommodation; lose this opportunity, and you are undone for ever, and will be miserable for ever.

Plutarch tells of *Hannibal*, that when he could have taken *Rome*, he would not, and when he would

have taken *Rome*, he could not. Now is the time of obtaining Heaven, in this life you have an opportunity to gain *Eternal good things*, but if you let go this opportunity, and do not improve the ſeaſon of life, believe it, Chriſtians, God will not afford you another opportunity, when this life ſhall be ended. The Ancients painted Opportunity with an hairy forehead, but bald behind, to ſignify, that while a man hath opportunity before him, he may lay hold on it, but if he ſuffer it to ſlip away, he cannot pull it back again. *Felix* looked for a better opportunity to hear *Paul*, but we do not read that ever he found ſuch an opportunity more, as that he did then let ſlip. Poor *Jeruſalem* loſt her day, and could never find it more: And therefore the Lord weeps over *Jeruſalem*, becauſe ſhe had ſlipt the opportunity of doing her ſelf good. Luk. 9. 41. *He beheld the City, and wept over it; Saying, if thou hadſt known, even thou, at leaſt in this thy day, the things which belong to thy peace! but now they are hid from thine eyes.* Now thou haſt ſlipt thy opportunity. Thouſands under *Eternal* miſery are now convinced, that they have ſlipt the opportunity of getting any ſhare in *Eternal good things*.

It was wiſely done of *Noah* to take his time, and to build an Ark, before the Flood came, to the ſaving of himſelf and his Houſhold: But fooliſhly done of the whole World beſides, that they did not improve the hundred and twenty years time that God gave them, and not only time but an opportunity alſo, by means of *Noah a Preacher of righteouſneſs*, to have made proviſion both of Bodies and Souls. The very want of making that proviſion, was the ruine of them.

It was wiſely done of *Joſeph* to take the time, and ob-

observe the season and opportunity of laying up Corn in the years of plenty, that *Egypt* might have wherewithal to live in the years of dearth and famine. Had not that season and opportunity been taken, the misery of the *Egyptians* had been intolerable.

It was wisely done of *Nineveh* to take their time and opportunity, that God gave them to repent whilst the fourty dayes continued, otherwise they had been destroyed, but thus they came to be spared. For this end God gave *Nineveh* those fourty dayes, that they might husband that opportunity for their good and preservation, that they might not be destroyed. So God hath afforded unto you, Christians, the opportunity of this life to husband and improve it, to the best for your poor Souls, to gain an interest in *Jesus Christ*, to lay hold upon *Eternal* life and to obtain a future and everlasting happiness. The time allowed is but short; *Cito pede præterit ætas*, Our dayes pass away like a Post, glide away strangly, and every day, every hour, and every minute added to the time of our life, is so much taken from our life. And it is a most true saying: *Vita est punctum temporis a quo dependit æternitas.* It shall be with us to *Eternity* hereafter, as we spend the time of our present life here; according as we now prepare for *Eternity*, so will it be with us to *Eternity*.

To squander our short time here and in it not to labour for *Eternal good things*, is as much as our Souls are worth, as much as Heaven is worth and as much as *Eternity* is worth. In this point we may learn a piece of blessed wisdom from our Saviour, John 12. 35. v. *Yet a little while is the light with you, walk while ye have the light, lest darkness come upon you.* Yet, Christians, you have the day of Grace and

and the light of the Gospel continued, now labour and take pains before *Eternal* darkness come upon you. Be not like to *Charles*, King of *Sicily* and *Jerusalem*, who was called *Cunctator*: not in the sense of *Fabius*, because he stayed till opportunity came, but because he stayed until opportunity was past.

If you will not learn wisdom from *Christ*, yet learn it from that subtle Serpent Satan; he rageth and doth all the mischief he can, he bestirs himself, because he knows his time is short, Rev. 12. 12. v. *Woe to the inhabiters of the earth, and of the Sea: for the devil is coming down unto you, having great wrath, because he knoweth he hath but a short time.* O be not any of you worse than the devil; is not your time shorter? be not ye more negligent and careless in doing what may *Eternally* save you, than the Devil is in doing all he can *Eternally* to damn you: he delayes no time, because his time is short to get you to Hell, delay not you any time, because your time is far shorter to get to heaven.

6. Help. *Get a sight of these Eternal good things by the eye of Faith.* I doubt not but the sight of *Eternal good things* hereafter will be most ravishing. It will certainly be a most pleasant and ravishing prospect to see all the excellencies of Heaven; to see the beauty of *Jerusalem* that is above, whose walls are of *Jasper*, whose building is of *Gold*, whose gates are of *Pearls*, and whose foundation is of *precious stones*; to see the King in his glory, you know I have sometimes mentioned that promise, Isaiah 33. 17. v. *To see the King in his beauty or glory.* There is a great deal of difference between seeing the King at an ordinary time, and seeing him when he is in his Robes, with his Crown upon his head, and his Scep-

ter in his hand, and set upon his Throne, with all his Nobles about him in all his glory; God doth manifest himself now unto his People, but this is not all he intends they shall see of him, he will manifest himself unto them in Heaven in his Glory.

What a most ravishing sight will it be there to see the Lord *Jesus Christ*, wearing the Robe of our humane nature, in the presence of his Father, *arrayed* (as was said of *Mordecai*, Esther 8. 15. v.) in Royal apparel, and with a great Crown of Gold upon his head; to see the noble Army of *Martyrs*; to see those millions of blessed Saints, that have lived upon the Earth, clothed in white, and following the Lamb whither soever he goes; to see the Angels, those *Morning Stars*, and to hear those Heavenly Choristers Eternally singing *Jehovah's* praise. And lastly, to see what ever of *Eternal good things* we have mentioned before.

The best sight we have here of these things is but cloudy and obscure, for we see but through a glass darkly, whilst our Souls are hid in the dark Lanthorns of our bodies: Here we see only some broken beams of Heavens glory, but some few glimpses thereof as they are scattered up and down in the Scriptures, so much as sets the Soul a longing, rather then gives any true satisfaction. When we come to possess them, then we shall see more then the Scriptures do mention, more then our hearts can conceive. I may take up part of that extasie Saint *Paul* breaks out into 1. Cor. 2. 9. v. *Eye hath not seen — what God hath prepared for them that love him.* The eye hath seen many admirable things in nature, it hath seen Mountains of Chrystal, and Rocks of Diamonds; it hath

hath ſeen Mines of Gold and Coaſts of Pearl, Spicy Iſlands (ſo Travellers tell us and Geographers write of) the eye hath ſeen the Pyramids of *Egypt*, the Temple of *Diana*, *Mauſolus* Tomb, which by Geographers are made the wonders of the World; but what is all this, and more then this, to what the eyes of Saints in Heaven ſhall ſee. Then it ſhall be ſaid to every glorified one, *Vide quod credidiſti, apprehende quod ſperaſti, fruere quod amaſti*: Behold now and ſee clearly what formerly thou believeſt faintly. *Crede quod non vides, & videbis quod non credis*; Becauſe that they have not ſeen and yet believe, they ſhall then ſee more then now they do believe; and have their eyes fixed upon them to *Eternity*. Theſe beautiful and beatifical objects they ſhall ſee and ſtill deſire to ſee, and though they ſhall be ſatisfied in ſeeing of them, yet they ſhall not be ſatiated with the ſight of them. To have but one glimpſe of them, though it were preſently gone, it were verily a great happineſs beyond all that the World affords, but they ſhall never loſe the ſight of them, they ſhall have it to all *Eternity*, their eyes ſhall be *Eternally* open to ſee them.

And without doubt the getting of a ſight of theſe things, whilſt here, will quicken the hearts of the Children of men to labour and take pains for them. But what an eye muſt that be, that can ſee at ſuch a diſtance as Heaven is; ſome compute, that betwixt us only and the Starry Firmament, there is no leſs then ſeventy four millions, ſeven hundred three thouſand one hundred and eighty miles; and if the Empereal Heaven (as many ſay) be two or three Orbs above the Starry Firmament, how many more miles is it then beyond: And the further diſtant any thing is

from us, the leſs clear ſight can be had thereof, but at ſuch a diſtance no Corporeal eye can behold any object whatſoever; yet may they be ſeen by the eye of Faith.

Faith is a ſure Proſpective-glaſs, by help whereof the Soul may ſee things though afar off: Did you never obſerve an eye uſing a Proſpective-glaſs, for the diſcovering and approximating of ſome remote and yet deſirable Object? Such a Glaſs the Soul hath of Faith, it can diſcover and approximate things that are moſt remote; remote, I ſay, and that either in reſpect of time or in reſpect of place. I ſhall give an inſtance or two to clear this. And firſt in reſpect of time.

It is ſaid of *Abraham* by *Chriſt* himſelf, who directs his ſpeech to the *Jews*, who were often calling *Abraham* Father: *Your Father Abraham rejoyced to ſee my day: and he ſaw it, and was glad*, John 8. 56. v. It will not be amiſs, for the underſtanding of this place, to enquire what day this was that the Patriarch *Abraham* ſo much rejoyced to ſee? ἠγαλλιάσατο ἵνα, *Exultavit ut, lætitiam geſtivit*; The word ſignifieth; He did leap or skip for joy, 'tis ſuch a joy as is expreſſed by ſome bodily geſture. *Abraham* it ſeems could not contain his affection, could not keep it in, but out it muſt; And why? He rejoyced that he might ſee; ſurely it was ſomething worth the ſeeing, that he who was now well nigh an hundred years old ſhould, as if he had been grown young again, fall to leaping for joy; ſtayed, diſcreet and grave Perſons will never be ſo exceedingly moved, but upon ſome very great occaſion; And ſuch was that here in the Text, it was to ſee *Chriſt*'s day. But *Chriſt* hath many dayes, *Chriſt* hath more

days

dayes then one. Luk. 17. 22: v. *And he ſaid unto the Diſciples; The dayes will come when ye ſhall deſire to ſee one of the dayes of the Son of man, and ye ſhall not ſee it.* It is true, as God, he was before all dayes, before all time, having neither beginning of dayes nor end of life, as is ſaid of *Melchiſedeck*, Heb. 7. 3. v. *Before the day was, I am he.* But as man he hath many dayes.

The *Lords day* is his day: Rev. 1. 10. v. *I was in the Spirit on the Lords day.*

As man he is called Lord of the Sabbath day. Math. 12. 8. v. *For the Son of man is Lord even of the Sabbath day.* So the day of Judgment is called the day of *Jeſus Chriſt.* Philip. 1. 6. v. *Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jeſus Chriſt.* And at 10. v. *That ye may approve things that are excellent, that ye may be ſincere and without offence till the day of Chriſt.* So Philip. 2. 16. v. *Holding forth the word of life, that I may rejoyce in the day of Chriſt.*

The time of *Chriſt*'s preaching here on Earth is called *Chriſt's* day, and thus underſtand that *Luke* 17. 22. *v.* before mentioned, where *Chriſt* tells them they ſhould *deſire to ſee one of the dayes of the Son of man*; that is, After *Chriſt* was departed out of the world, they ſhould deſire his bodily preſence here with them again to comfort them. So alſo the day of *Chriſt*'s birth, may, and is called, his day, in the place before mentioned, when *Chriſt* tells the *Jews*, *Your Father Abraham rejoyced to ſee my day.*

But the great queſtion will be this, how *Abraham* did ſee this day of *Chriſt*'s birth? It is clear in the words

words that *Abraham* had his desire granted, He did see *Christ*'s day, he saw it though it were two thousand years before it came to pass. But how saw he this day of *Christ*'s birth? It was *oculis animi*, says *Piscator*, by the piercing eye of his Faith. It is most true that *Abraham* saw not the day of *Christ*, as the *Shepherds* and *wise men* of the East saw *Christ* in the Manger at *Bethlehem*, the one being sent thither by the Angel, and the other guided by a Star, that they might see and behold *Christ*. Nor did *Abraham* see the day of *Christ*, as *Simeon* saw *Christ* in the Temple at his Mothers Purification. Nor as *Zacheus* who had a sight of *Christ* from the top of a *Sycamoor-tree*, being climbed up thither to get a sight of him. But *Abraham* saw it *luce fidei*, by the light of Faith. Faith helped *Abraham* to see *Christ*, and to see his day, as clearly as he was seen by the *Shepherds* or *Wise men* of the East, as clearly as he was seen by *Simeon* or *Zacheus*; and this two thousand years before it came.

And as Faith can discover and approximate things remote in respect of time, so things remote in respect of place: It is said therefore, *That Faith is the evidence of the things not seen*, Heb. 11. 1. v. by it may be seen what is afar off: Some write of one *Lynceus* that he could see an hundred and thirty thousand paces off, but the eye of Faith can see further. The eye of the *Eagle* is very sharp and piercing, she can see from Heaven to Earth, she can spy her prey afar off, she and her Birds can look upon the Sun: Faith is such an excellent eye; it can see him who to the eye of the body is invisible, *By Faith Moses saw him who is invisible*, Heb. 11. 27. v. God is invisible to any eye but to the eye of Faith. And as God is an invi-

ſible God, a being that no natural eye ever ſaw or can be that way ſeen; ſo alſo are all the *Eternal good things* of Heaven; ſo ſaith Saint *Paul*, 2 Cor. 4. 18. v. he ſayes that things that are *Eternal*, *are not ſeen:* But in the very ſame Verſe he ſayes, that *we look at things that are not ſeen*; Though they be things that are not ſeen, yet Saint *Paul* ſayes of himſelf and other Believers, that by the eye of Faith they could ſee them, they could by the eye of Faith ſee *Eternal things: While we look not at the things which are ſeen, but at the things which are not ſeen, for the things which are ſeen, are Temporal, but the things which are not ſeen are Eternal.* In which words, it is obſervable, that Saint *Paul* ſaith, That he and other Believers look at the things which are not ſeen, and thoſe things not ſeen that they look at, are *Eternal*; they are good things that are *Eternal.*

And without doubt ſuch a ſight as the Apoſtle here means, cannot but work very much upon the heart of a Chriſtian. A ſight of the day of *Chriſt* by Faith greatly rejoyced the good old Patriarchs heart. It even raviſhed his heart to hear the wonderful promiſe of God concerning the *Meſſias*, and to foreſee the joyful performance which he ſaw would follow in due time. The Apoſtle Saint *Paul* is *Perplexed, but not in deſpair*, 2 Cor. 4. 8. v. he is *Caſt down but not deſtroyed*, 9. v. he *faints not*, ſaying, *Though our outward man periſh, yet the inward man is renewed day by day*, 16. v. And the reaſon of all is laid down at the 18. v. *While we look not at the things which are ſeen, but at the things which are not ſeen*; And theſe things *which are not ſeen are Eternal.* In like manner ſuch a ſight would work ſignally upon our hearts; if we could by the eye of Faith but have a ſight of *Eternal*

good

good things, it would make us long until we come to the fingering and poſſeſſing of them, till we have livery and ſeizin of them. Such a ſight would inflame our hearts with love to them, it would make us like a Suitor or Lover, who is not ſatisfied, who is willing to do any thing and take any pains that he may enjoy his deſired Object. He that gets this ſight will certainly find his affections ſetled upon them, and having his affections ſetled upon, his heart will be ſet to take pains to gain them. When *Sampſon* had ſeen *Dalilah* he loved her, loving her he could not be at reſt until he enjoyed her. When *Jacob* had once ſeen *Rachel* he loved her, loving her he was contented to labour and take pains the ſpace of two hard Apprentiſhips, that he might poſſeſs her.

CHAP. XIV.

Some directions in labouring for Eternal good things.

WHerein is ſhewed how a Chriſtian ſhould labour for *Eternal good things*. As

1. *Faithfully.*
2. *Diligently.*
3. *Cheerfully.*
4. *Abundantly.*
5. *Earneſtly.*
6. *Unweariedly.*

And becauſe I have been long upon this ſubject, I ſhall

I shall speak but briefly hereunto and so conclude this Text.

1. In labouring for *Eternal good things* labour *faithfully*, let there be sincerity in using all those means whereby *Eternal good things* are to be gain'd; take heed in the use thereof that there be no squinting aside at any thing else. Verily not every one that useth those means, are labouring after *Eternal good things*, but may have their eye rather upon *Temporal good things*; like the *Monk* in the Story, who looked downwards towards the Earth like a mortified Person, but 'twas only to find the keys of the *Abbey*: The *Monk* indeed seems to have been a most mortified man, and dead to all these things of the World, and to have minded things above: Even so do many others; how attentive are they in hearing of the Word of God? how often are they reading of the Scriptures? how earnest are they in prayer? how frequent in eating Sacramentally the Body and Blood of Christ in the Lord's Supper? But alas their hearts are not upright for God, not any delight in such duties, not any love to God's wayes, not any hungring desire after *Eternal good things* moves them; but they are conscious to themselves that there is something else which doth set them upon this work; and that notwithstanding all they do, they are not faithful in these and the like holy observances. Verily thousands there are who will hereafter bewail such kind of labour and pains taking. When Cardinal *Woolsey* was cast out of his Princes favour, and left to his enemies fury, said he, *If I had served my God, as faithfully as I have served my King, he would not have left me thus.* And will not those men say so, when they come into Hell, that have been as

you

you call them true drudges to the World, but hypocritical in all their seeming labour for Heaven and the things thereof; If we had as faithfully laboured after *Eternal good things*, as we did after *Temporal good things*, we had not been left under *Eternal* misery thus.

I would discourage none from hearing, reading and Sacramentally feeding on *Christ*'s Body and Blood in the Lords Supper; he that will have *Eternal good things* must make use thereof, but in using such means the heart is all, *Quicquid cor non facit, non fit*; that which the heart doth not, is not done. 'Tis but loytering and not labouring where the heart doth not labour and is not imployed. God he judgeth of mens doings by what their hearts do, it is the heart that maketh labour herein, good or bad. *Amaziah did that which was right in the sight of the Lord, but not with a perfect heart*, 2 Chron. 25. 2. v. What he did was in hypocrisie, his heart was not faithful unto God, though he did what was commanded by God. It is not enough to do what God wills to be done, but we must do the same as God wills it should be done.

2. In labouring for *Eternal good things*, labour *diligently*, laying aside all sluggishness of Spirit, that most men in the World are guilty of, who go but a Snails pace in the way to Heaven, whereas they can run as fast as *Dromedaries* in the wayes of the world; *diligence* is required in every mans undertaking and in every mans calling; how active and *diligent* are some men, that will lose nothing for want of looking for, *diligently* husbanding all opportunities of thriving and growing rich. How *diligently* did *Boaz* himself follow the business of husbandry; you will find

find his eyes in every corner, on the Servants, on the Reapers, yea and on the Gleanners too? he lodges in the very midst of his husbandry, *Ruth* 2. and 3. Chapters. As knowing the truth of that Proverbial speech, *Procul a villa dissitus, jacturæ vicinus.* He that is far from his business is not far from loss.

Diligence is required in all matters concerning the Body here upon Earth, therefore much more should men put forth *diligence* in all matters concerning the Soul in Heaven, Eccles. 9. 10. v. *Whatsoever thy hand findeth to do, do it with thy might.* And we read (Psal. 127. 2. v.) of men that *Rise up early and go to bedlate, and eat the bread of carefulness*, and all for something here in the World to sustain the Body. If we must put forth so much *diligence*, and use so much care, that the Body may have whereupon to live whilst here, surely much more must we use *diligence*, that the Soul may have whereupon to live hereafter. The Soul is a more noble piece then the Body, and he that will work and toil, labour and take diligent pains for a mortal and vile body, should much more use *diligence*, and take pains for a glorious and immortal Soul.

The Wise mans words are pertinent, Pro. 10. 4. v. *The hand of the diligent maketh rich.* I am sure the hand of a *diligent* Christian will make him rich in the best things, when as a sluggard in Christianity will come to *Eternal* beggary. We ought alwayes to use the greatest diligence about the best things, about matters of greatest concernment, 2 Pet. 3. 14. v. *Wherefore, Beloved, seeing that we look for such things, be diligent that ye may be found of him in peace, without spot and blameless.* And in 2 Pet. 1. 10. v. *Wherefore the rather, brethren, give diligence*

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to make your calling and election ſure: The word in Greek is emphatical, and ſignifies to do a thing enough, not *agere*, but *ſat agere*, not in an overly and careleſs way, but to do a thing with induſtry, vigilancy and unweariedneſs of Spirit: And the *diligence* required is in matters of the Soul, herein *diligence* is to be manifeſted rather then in other matters, hence the Apoſtle ſayes, *Wherefore the rather, brethren, give diligence to make your calling and election ſure*; Do this before all other things in the World; do this rather then all other things in the World; St. *Peter* makes a compariſon between this duty and all other duties, and wills a Chriſtian to lay out his ſweat and induſtry, his labour and diligence, rather about this then any other; as if all other things, in compariſon of this, were to be neglected. In this Channel ſhould run (as it were) the whole ſtream of a Chriſtians *diligence*. *Eternal good things* ſhould ſet a Chriſtians head and heart on work to obtain them; there ſhould be an earneſt and vehement application of both to this imployment; in compariſon of them his *diligence* for other things ſhould be but negligence.

Many a poor Soul hath miſcarried, for the want of putting forth *diligence* in the matters of the Soul; they have loſt Heaven and all *Eternal good things* for want of diligence.

3 In labouring for *Eternal good things*, labour *chearfully*, as thoſe who take delight in what they are about; If there be a delightſome imployment under Heaven, it is when a Chriſtian is imploying himſelf to get into Heaven; true, the work is laborious, but yet delightfully laborious, 'tis like the work of husbandry in many reſpects, in this eſpecially, The work of Husbandry is laborious; but 'tis eaſie to learn, and plea-

pleasant to practise, affording a great deal of health and delight, as well as gain and profit; so is the spiritual Christian as much delighted in his work. Saies *David* Psalm 40. 8 v. *I delight to do thy will O my God.* And in *Psal.* 119. 16. v. *I will delight my self in thy Statutes*, 35. *v. Make me to go in the path of thy Commandements; for therein do I delight.* And holy St. *Paul*, Rom. 7. 22. v. saith of himself, *I delight in the Law of God, after the inward man.* Such an one though he keep never so hard to the work he is about, yet hath he alwayes at hand a Cordial of comfort to cheer him, that he doth *not plow the Sea*, nor *sow the wind*, nor *spend his money* for that which is not bread, and his labour for that which satisfieth not, but that having plowed in fruitful ground, and sown precious seed, he shall return from the field of this world, into the Garner of Heaven, and bring his sheaves with him; *Psal.* 126. 6. *v.* If Husbandry-following laborious men can make their labour cheerful with the hopes of a barn full of corn, and when they have got it, can say rejoycing, *Soul; thou hast much goods laid up for many years; take thine ease, eat, drink and be merry*; hath not a Christian labouring for *Eternal good things*, as much to make him cheerful? he is labouring not for a barn full of corn, that will soon be empty, but for an Heaven full of glory, that will never decay.

Besides, *Deus non amat gementem servum*, God loves not a Christian that sets about this work groaning and grumbling, sobbing and sighing, as one without hopes; such a one disgraces his Master whom he serves, shames the profession of a Christian, and doth as it were proclaim to the world that he is over-laboured and but hardly used. *If* any of us should

see a servant continually sad and dejected, hear him murmuring and complaining, we must needs think that he either loves not his Master, or likes not his worke, or fears his pay. Such a servant discredits his Masters service, and such a Christian also disgraces Religion, as if he were like to gain nothing by all his Religious labour and pains.

As *God loveth a cheerful giver*, 2 Cor. 9. 7, v. so God loveth a cheerful Labourer; that in *Psal.* 100. 2. *v.* may be a command, as well as advice, *Serve the Lord with gladneß, come before his presence with singing.* As St. *James* saith, *if any be merry let him sing Psalmes*: so I say, if any sing Psalmes, read the word, pray or do any other commanded duty, let him be merry. The Apostle did *take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ sake*, 2 Cor. 12. 10. v. He did not only submit to God's dealings, but rejoyced in them; so should every Christian not only set about this labour, but he should rejoyce in it; his Soul should make him like the Chariot of *Aminadab*, and a love to *Eternal good things* should Oyl the wheel of his affections, he should go through his work, as the Plowman goes through his drudging work, whistling and singing, imitating our blessed Saviour, who delighted to do his fathers will, it was to him meat and drink, as he said to his Disciples at the Well of *Samaria*, John 4. 34. v. *Jesus saith unto them, my meat is to do the will of him that sent me, and to finish his work.* *Christ's* delight in gaining souls and bringing them to the knowledge of the Gospel took his mind off bodily food and refreshment, even when he had need thereof, the delight he took herein allayed the sense of his outward necessities, and was more re-

refreshing to him then meat and drink could be, it made him to forget his meat, and it was as meat unto him, he took more delight in this worke then an hungry man could take in meat. As *Abrahams* servant would not eat, till he had dispatcht his errand, *Gen.* 24. 33. *v.* he preferred his work before his food, it was more content to him to dispatch the work his Master sent him about, then to be eating and drinking.

But that I must draw to a conclusion, here might be laid down many particulars to shew what reason a Christian hath to be chearful in this his labour. For First he hath good company with him, and that will make men cheerful, though their labour should be a little more then ordinarily difficult and tedious. Most men will be merry in good company, if ever they will be merry; and herein a Christian hath the company of the *Eternal Trinity* and the immortal *Angels*. Secondly, He is certain to be a great gainer by his labour; he is not called upon to labour, like a Captive or a Galley slave, for nothing; God hath made promises to him of good Rewards; he hath promised a *Crown of Righteousneß*, 1 Tim. 4. 8. v. a *Crown of Life*, Rev. 2. 10. v. Such a *Crown of Life* as is a *Crown of Glory*, 1 Pet. 5. 4. v. and such a *Crown of Glory*, as is everlasting; an *Inheritance incorruptible, undefiled and that fadeth not away*, 1 Pet. 1. 4. v. All which are such things as are enough to make a lame man walk, and a broken arm to bear a burden. Thirdly, he is assured of a future and *Eternal* rest after the labour of this life ended. It is not with a Christian, as it is with an *Ox*, that when he can labour no longer, is carryed to the slaughter and ceaseth to be; but he lives for ever, yet ceaseth

seth to labour, and enjoyes a *Sabbath* of *Sabbaths*, in the Heavens, Rev. 14. 13. v. *Blessed are they which dye in the Lord, for they rest from their labour.* When once this present life ends, he shall pass his *Eternity* of bliss in contemplating, loveing, lauding, and praysing the incomprehensible Glorious Majesty of our Creator, Redeemer, and Sanctifier, and in perpetual *Hallelujahs* unto him that sits upon the Throne, in the fellowship of Cælestial Spirits, who rest not day nor night, saying *Holy, Holy, Holy, Lord God Almighty which was, and which is, and is to come.* Rev. 4. 8. v. Fourthly, his work, while he labours as he should for these things, is accepted; it is no small trouble to a man both in and for the doing of any thing, when the person by whom he is imployed, accepts not of what he does; as the contrary must needs be a great cheering, Eccles. 9. 7. v. *Go thy way, eat thy bread with joy, and drink thy wine with a merry heart, for God now accepteth thy works.* Fifthly, he hath good help and assistance; he is assisted herein *auxilio spiritus*, by *the help of the Spirit*, and the spirit makes all a Christians labour, work, and duties easy. Heaven is promised unto him to encourage him, and make him willing to labour, and the spirit is given unto him to assist him and make him able; not any one will much complain what ever his work is, who hath power and affections too. The spirit worketh in every Christian the Τὸ θέλειν, and τὸ ποιεῖν both to will and to do. Sixthly, His labour is *easy*, it is so if we will beleive either the testimony of *Christ*, or the testimony of St. *John*, both the Master and the Disciple give their testimonies hereunto, we have the testimony of *Christ*, Matt. 11. 30. v. *My yoak is easy and my burden is light.* Sin layes an heavy yoak upon

on men; and therefore Sin is compared to a *Talent of Lead*, Zach. 5. 7. v. to shew the weightiness of it; but *Christ* tells us his *yoak is easy*; the yoak that was easy so long ago when *Christ* said it, cannot be grown uneasy with wearing; for the longer any thing is worn, the easier that thing is to wear. We have the testimony of St. *John* 1 Joh 5. 3. v. *His Commandements are not grievous.* As *Christ* spake what he well knew, so questionless St. *John* spake what he by experience had found to be true. Indeed to labour for these things may be irksome and troublesome to him that is unwilling and would not labour, that would not at all *strive to enter in at the strait Gate* or climb up the Hill; or it may at the first beholding of it appear so unto one that never set himself to labour; or it may be so to one that loves not any kind of labour, for as love will make any kind of labour delectable, want of love makes it burdensome. Or, Lastly, it may be so even to the carnal, fleshly and unregenerate part of a beleiver, for in such there is a *Law in the members which rebells against the Lawes* of Heaven: but to the regenerated part of a Christian, it is not irksome but delightful, it is not difficult but easy. It is certainly easier then sin in the midst of all its pleasures and imaginary felicities; there is less trouble here then in all the wayes of sin; the wayes to Heaven, though they are narrow, yet are not unpleasant, Prov. 3. 17. v. these *are wayes of pleasantness*; though they are *strait* yet are they not *crooked*; though labour they have in them, yet in them are not those confusions, distractions of thoughts, inward storms, secret smarts, fears, amazements, labyrinths, intricate counsels, contradictory, circumstances, unperformed promises, violations of

health, accidental deaths, ſhames, diſgraces, ſcorns and contempts (with infinite the like things that migh: be named) as the wayes of ſin, Death and Hell have in them.

4. In labouring for *Eternal good things* labour *aboundantly*, this is St. *Paul's* practice. His direction you have, 1 Cor. 15 laſt v. *Therefore my beloved bretheren, be ye ſtedfaſt, unmoveable, alwayes abounding in the work of the Lord, for as much as ye know your labour is not in voin in the Lord,* The Apoſtles direction in the former part of the verſe is backed with a good encouragement in the latter part of the Verſe; *for as much as you know that your labour is not in vain in the Lord.* And as you have St. *Paul's* direction ſo we have his practice, he did what himſelf taught; he was not like thoſe *Lawyers* againſt whom *Chriſt* pronounceth a *Woe*, Luk. 11. 36. v. *Woe unto you alſo, ye Lawyers, for ye lade men with burdens grievous to be borne, and ye your ſelves touch not the burdens with one of your fingers*; that which our Saviour here ſpeaketh againſt, was their rigid and imperious exaction of obedience to the whole Law of Ceremonies (which St. *Peter* calleth *a yoak which we nor our Fathers were able to bear*, Acts 15. 10. v.) and in the mean time they favoured themſelves, with eaſe and indulgence, not ſo this bleſſed Apoſtle, he was as one calleth him, *inſatiabilem Dei cultorem*, an unweariable ſervant of God. See 1 Cor. 15. 10. v. *I laboured more aboundantly then they all*, ſo 2 Cor. 11. 23. v. *In labours more aboundant*, he ſpent no time needleſly, had he done ſo, he could not have paſſed over ſo many Countries as he did to convert Souls and plant Churches. It is a note that an Author hath of St. *Paul*, *Paul* was the moſt eminent of

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all the Apoſtles, no Apoſtle out-ſtript *Paul*; Now Divines ask this queſtion, why St. *Paul* ſhould be more eminent then the reſt of the Apoſtles, who ſaw *Chriſt* in the fleſh, whereas St. *Paul* ſaw him only in a viſion, and no where elſe, yet St. *Paul* was more eminent than any other Apoſtle; and Divines give this reaſon, becauſe he was *in labours more aboundant*; he was more induſtrious and more laborious, and God bleſſed that labour of his with a further encreaſe of Grace then others had. Surely a Chriſtian may promiſe himſelf, that his aboundance of labour will be followed with aboundance of good things, and that both of *Grace* and *Glory*. It is as true of labouring after *Eternal good things* as it is of *Almes* in *Temporal things*; *He that ſoweth ſparingly ſhall reap ſparingly, and he that ſoweth bountifully ſhall reap bountifully*, 2 Cor. 9. 6. v. Word for word to tranſlate the latter part of the verſe it is thus, *Qui ſeminat in benedictionibus in benedictionibus & metet*; he which ſoweth in benedictions or bleſſings ſhall reap in benedictions, he ſhall reap a plentiful Crop of bleſſings, not only upon Earth where this kind of ſeed is ſown, but a much more plentiful Crop in Heaven, he ſhall receive from God's hand not one kind of bleſſing only, but divers bleſſings of the right hand, and bleſſings of the left, *Temporal* bleſſings, *Spiritual* bleſſings, and *Eternal* bleſſings, bleſſings in this life, and bleſſings in the life to come. In like manner he that laboureth aboundantly for the gaining of *Eternal good things*, he ſhall receive aboundantly thereof. Though no man ſhall be rewarded for his works, yet God will at leaſt meaſure out happineſs and bleſſedneſs to the ſons of men according to their works: Pſal. 36. 8. *They ſhall be aboundantly*

ly satisfied with the fatneſs of thy houſe: and thou ſhalt make them drink of the River of thy pleaſures. Let a Chriſtian be never ſo abundant in his labours of this kind, yet there is goodneſs and mercy enough in God to anſwer all his labour; his mercy is *abundant mercy*, 1 Pet. 1. 3. v. *Bleſſed be the God and Father of our Lord Jeſus Chriſt, which according to his abundant mercy hath begotten us again unto a lively hope.* The Clouds may commend the extent of his *faithfulneſs*, and the Mountains may ſhadow out his *righteouſneſs*, and the deeps reſemble his *judgements*: but who, or what can expreſs *the excellency of his goodneſs*? It cannot be fully diſcerned any way but in Heaven. So ſaith *David* the ſervant of the Lord in this Pſalm bearing that title, *The ſervant of the Lord*, verſes 5. 6. *Thy mercy (O Lord) is in the Heavens, and thy faithfulneſs reacheth unto the Clouds. Thy righteouſneſs is like the great Mountains: thy Judgements are like a great deep.* There is an Ocean of goodneſs and mercy in God; *he that* [by his labouring for *Eternal good things* ſheweth that he] *truſteth in God, mercy ſhall compaſs him about.* Pſal. 32. 10. v. yea a variety of all ſorts of mercies, both *Temporal, Spiritual* and *Eternal*; for the mercy and goodneſs of God is abundant in the Fountain, and not only ſo, but alſo it is abundant in the extent thereof. He hath not ſpent all upon *David* and *Abraham* or others now in glory, but hath enough for thouſands, even for all the thouſands in all ages to the end of the World that will ſeek for it; his treaſures of Grace and Glory are both great and laſting, yea they are everlaſting as himſelf is. God is *abundant in goodneſs*. Exod. 34. 6. v. *He is able to do exceeding abundantly, above all that we ask or think*, Eph. 3. 20.

3. 20. v. A man can ask for and think of more and greater things then he can labour and take pains for; yea he can ask for and think of more things in a quarter of an hour, then he can by labour and pains-taking, promise himself to gain in all the years that he liveth upon the earth, though he should out live *Methusalah* his *nine hundred sixty and nine years*; though God had made *all grace abound towards him*, that *having all sufficiency in all things*, he *may abound to every good work*, 2 Cor. 9. 8. v. and able aright to perform and improve all duties and actions for gaining of what he labours for; and though he did as much abound in labour, work, and all kind of diligence, as *Solomon* saith, *a furious man aboundeth in transgression*, Prov. 29. 22. v. who having no command of his passions, but being transported by them, or wedded to them as a man to his wife, and being big with wrath, he sets his mouth against Heaven, and his tongue walketh through the Earth, he lets fly on both hands, and layes about him like a mad man, and so aboundeth in transgression. Let a Christian never so much abound in labouring for *Eternal good things*, when he comes to enjoy them, he will acknowledge that the *abundant mercy* of God in bestowing them upon him, hath abundantly, yea infinitely exceeded all his labour.

5. In labouring for *Eternal good things*, labour *earnestly*. We shall see some men at their labour, labouring so earnestly for what they desire to gain, that they are not, nor cannot be quiet until their desires be accomplished, *Qui divites vult fieri, & cito vult fieri*; they that will be rich cannot be at quiet until their desires be accomplished, they are all upon the spurr, all upon the wing after the world,

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they add labour to labour, for the getting of the worlds good things; they are so inflamed with covetousnes, that the Prophet saith, they *punt after the dust of the earth.* Amos 2. 7. v. So eager are they in their pursuits as if they were almost out of breath, but have no breath to labour after these *Eternal good things.* But beleive it, Christians, any kind of labour will not serve the turn, it must not be πόνος an ordinary and straight labour, but that labour St. *Paul requireth* 1 Cor. 15. last. v. κόπος the hardest labour, *Negotium quod nos cædit & quasi vires frangit.* It were a shame for a Christian to see some labour more earnestly for bubbles then he for blessedness, for trifles then he for glory, for *Temporal good things* then he for *Eternal good things.* His labour for these things should be like that whereunto St. *Jude* exhorts in his Epistle, when he would have those that he writeth unto *earnestly contend for the Faith,* v. 3. the Apostles word is ἐπαγωνίζομαι it signifieth *cum summo studio certare,* to contend with all the strength most earnestly. Herein he should be like the twelve *Tribes* of whom St. *Paul* saith Acts 26. 7. v. *That they served God instantly,* not only *sine intermissione* without intermission, but with a kind of vehemency; the word *used* signifieth to the utmost of their strength. And herein do as the Apostles prayed, Acts 1. 14. v. *They all continued with one accord in Prayer and Supplication,* ὁμοθυμαδὸν προσκαρτεροῦντες The phrase signifieth not only continuance in regard of time, but instancy and importunity, and such a perseverance as is kept up with much labour and force. When a Christian labours earnestly for these things, he may hope his labour will be effectual: As when *Elias prayed earnestly that it might not rain,*

rain, it rained not on the Earth by the ſpace of three years and ſix moneths. James 5. 17. v. This clauſe (*he prayeth earneſtly*) noteth the cauſe why *Elias* was heard; he prayed with earneſtneſs and faith according to the will of God revealed to him. So when a Chriſtian laboureth earneſtly and in Faith, God will not let his labour be in vain.

It is great pitty to ſee ſome men and obſerve their *unceſſant care, earneſt labour*, and *unwearied induſtry*, in riding and toyling and buſtling up and down in the world, and all this is done, that they may be *rich in the world*, but will do nothing to be *rich towards God*, Luke 12. 21. v. and to compaſs an *earthly purchaſe*, but take no care for *Heavenly excellencies*: The very reaſon hereof is, becauſe they have no deſire of theſe things, and therefore they lay not out that ſtrength and earneſtneſs for Heaven as they do for the world. *Chriſt* and Grace, God and Salvation are offered unto them, nay preſſed upon them, but they put away Salvation from them, as a froward child puts away the breaſt, hence God complaineth, Pſal. 81. 11. v. *Iſrael would none of me*; they preferr *vain things that cannot profit, before the blood of Chriſt* and the Graces of the ſpirit; Oyl in the cruſe and Meal in the barrel, before the bread of life, *Mammon* before *Manna*, periſhing comforts before heavenly things that are laſting: like fooliſh children who preferr their play before their food, and trifles before Treaſure. It were to be wiſhed that there were more who deſired theſe *Eternal good things*, more whoſe ſouls and hearts were ſet upon them, as hungry men whoſe ſtomachs are ſet upon their meat, ſuch are not only willing to eat their meat, but they ſtrongly long after their meat, with deſire,

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they desire it, and think it long until they have it. How would they then cry out with the Church to God, *Isay.* 26. 9. v. *With my soul have I desired thee in the night, yea, with my spirit within me will I seek thee early:* and say as *David* Psal. 42. 2. v. *My soul thirsteth after God, when shall I come and appear before God?* or as he again sayes, Psalm 73. 25. v. *Whom have I in Heaven but thee? and there is none upon Earth that I desire beside thee.*

Many it is true desire what I have spoken so much of, but their desires are not right desires, in as much as they labour not for them, but are like a man that would have a Lease, but is loath to pay a fine: And like *Herod*, who of long time desired to see *Christ*, but never stirred out of his doors to come where *Christ* was, that he might see him: Or as *Balaam* that wished well to Heaven, but cared not to lead such a life as would bring him to Heaven. *Carnales non curant quærere, quem tamen desiderant invenire: cupientes consequi, sed non & sequi,* saith one, Carnal men care not to seek after him, whom yet they desire to find; fain they would have *Christ*, but care not to make after him; fain they would be in Heaven but care not to strive to enter into Heaven. Multitudes there are who notwithstanding such desires after happiness will certainly be for ever miserable. most true will they find the words of *Solomon*, Prov. 21. 25. v. *The desire of the sloathful killeth him: for his hands refuse to labour.* Such a one wisheth well to himself, and because he cannot attain desired food he vexeth himself to death, but yet will not labour and work for it, and so pineth away in his iniquity. what is said of the sluggard in respect of the body, also true of all those men in respect of their souls

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who would be happy and desire to enter into the Kingdome of Heaven, but such desires will undo them, why? for their hands refuse to labour for Heaven. Men must not think that good things, (whether temporal, spiritual, or eternal) will drop out of the clouds to them, as townes were said to come into *Timotheus* his toyl while he slept. Unless mens desiring of Heaven and Eternal happiness be seconded with labour whereby to obtain them, it is nothing worth; desires if right are ever seconded with endeavours after the thing desired. Though St. Paul saith, 2 Cor. 8. 12. v. that *if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not*: yet he had before said in the 11. v. *Now perform the doing of it: that as there was a readiness to will, so there may be a performance also.* As a thirsty man will not only long for drink, but he will labour earnestly to get it; neither will a covetous man only desire or wish for Riches and wealth, but he will strive and take pains to be rich and wealthy; so it should be with a Christian, not only should he desire to be happy, and desire to obtain *Eternal good things*, but he should labour earnestly to get these things. Who was there ever so wicked that desired not to be good, and come to Heaven? But neither Grace here, nor glory hereafter can be had with bare wishing and desiring; as they say of *Caeneus* in the Fable, who of a woman, became a man with a wish. The Apostle hath told us that there must be a *seeking those things which are above*, as well as a *minding of those things above*, Col. 3. 1. 2. v. *If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God: Set your affections on things*

above

above, not on things on the Earth. Τὰ ἄνω ζητεῖτε *Seek those things which are above*; the word used signifieth *summo studio quærere*, to seek with the whole strength. τὰ ἄνω φρονεῖτε, *set your affections on*, or mind, (as in the margent) *things above*, it signifieth to mind with the whole Soul.

6. In labouring for *Eternal good things*, labour *unwearyedly*, never being weary, but holding on to the end of your lives; indeed that great desire which any one hath of enjoying these things, will be to him like a rod of *Myrtle*, of which it is reported, that it makes the traveller who carries it in his hand, that he shall never be weary or faint; when others that want this true desire are in their pains and labour herein like *Charles* the eight of *France* of whom one noted in his Expedition to *Naples*, he came into the field like thunder, but went out like a snuff: So these answer not alwayes their sometime undertaken labour but languish and sink; herein such resemble those winds about *Sancto Croix* in *Africk*, which the *Portugals* call the *Monsoones* which blow constantly one way for six moneths, and then the quite contrary way the other half of the year; while the vein lasts they out-do and over-labour all others, but this heat is soon over, their motion soon endeth, it being but like the motion of a Watch which is quickly down. The true labour for Heaven is constant, but those though they put their *hand to the Plough*, soon grow weary and *look back*, whereby they shew they are not *fit for the Kingdome of God*, Luke 9. 62. v. present dilligence herein should be followed with future and lasting diligence, Heb. 6. 11. v. *We desire* (saith the Apostle) *that every one of you do shew the same diligence, to the full assurance of hope unto the*

end. We look for happineſs as long as God hath any being in Heaven; why then ſhould we ceaſe from painfulneſs, as long as we have any being on Earth. *Man goes forth* (ſaith the *Pſalmiſt*, Pſal. 104. 23. v.) *to his work, and to his labour until the evening*; ſo till the ſun of our life be ſet, we muſt be working, we muſt be labouring. The things we labour for ſhall never end, why then ſhould our labour for them ever end? this ſhould animate us every day to labour a freſh for them: As the Mother of *Melitho* animated her ſon, when ſhe ſaw his legs broken, and his body bruiſed, being ready to yield up his ſpirit in *Martyrdome*; ſaying, *O my ſon, hold on yet but a little, and behold* Chriſt *ſtandeth by ready to bring help to thee in thy torments, and a large reward for thy ſufferings.* So may we animate our ſelves with thoſe words of St. *Peter*, 1 Pet. 1. 4. v. who calls this reward, *an Inheritance incorruptible, and undefiled, and that fadeth not away, reſerved in Heaven for us*, the two Greek words here uſed for *undefiled and that fadeth not away*, are alſo Latine words; the firſt is Ἀμίαντον, undefiled; it is a Latine word alſo, *Amiantus*, it is a pretious ſtone, the nature whereof is ſuch, that though it be never ſo much ſoiled, yet it can never at all be blemiſhed, but caſt it into the fire, it is taken out ſtill more bright and clean. The other word is Ἀμάραντον, *non marceſcens*, that fadeth not away: This Greek word is a Latine word alſo, *Amarantus*, it is the proper name of a Flower, which being a long time hung up in the houſe, yet ſtill is freſh and green. To theſe it is thought the Apoſtle alludeth here, and it is as if he ſhould ſay, the Crown that you ſhall receive, ſhall be ſtudded with the ſtone *Amiantus*, which cannot be defiled: and it is garniſhed

ſhed with the Flower *Amarantus* which continues freſh and green. The latter of theſe two words is uſed by the ſame Apoſtle, 1 Pet. 5. 4. v. where he calls it, Τὸν ἀμαράντινον τῆς δόξης στέφανον *immarceſſibilem gloriæ coronam*· a Crown of glory that fadeth not away. This is the Crown laid up in Heaven, but it is given only to ſuch as hold out to the end, *Rev.* 2. 10. v. *Be thou faithful unto death, and I will give thee a Crown of life.* Matt. 10. 23. v. *He that endureth to the end ſhall be ſaved. Non currenti ſed vincenti datur corona.* Only they who run their race with patience and finiſh their courſe, can truly hope for theſe things. When *Judas Maccabeus*, 1 Macca. 4. 17. 18. v. ſaw two men over greedy of the ſpoyl of the Enemy, and thereupon to begin to deſiſt from the Battel they had hitherto ſo valiently proſecuted, *Judas* willeth them to follow on the perſuit of the Enemy flying, for, quoth he in the end you ſhall ſafely take the ſpoyles, or at laſt ye ſhall have Riches enough: So ſay I, Chriſtians, be not weary of your labouring after *Eternal good things*, for in the end you ſhall have *Eternal good things* enough. Let me here allude to our bleſſed Saviours words, Matth. 5. 6. v. *Bleſſed are they which do hunger and thirſt after righteouſneſs, for they ſhall be filled.* It is obſervable, the Greek words in this place are the participles πεινῶντες καὶ διψῶντες, *Bleſſed are they that are hungring and thirſting*; though they have righteouſneſs, yet they are ſtill hungring after more. So ſhould every Chriſtian, though he have already gotten a portion of *Eternal good things*, yet ſhould he be labouring and taking pains for more; the ſweetneſs of theſe things cannot but ſtirr up an hungring and thirſting after more of them, whoſe in-

finite-

finiteneſs will more than fill the Soul brim-full. How unweariedly therefore ſhould a *Chriſtian* go on in this Labour after Eternal good Things; eſpecially remembering That it will not be long but this Labour will be at an end: 1 *Pet.* 5. 10. *v. After ye have ſuffered a while.* So may I ſay, After you have *labured a while*, your Labour, how great ſoever now it is, will be at an END.

Soli Deo gloria in Æternum.

A Prayer wherein the foregoing Treatise *is Epitomized, the several Pages thereof, out of which the Prayer is collected, being pointed unto by the* Figures *set down, and composed for the use of the weaker sort of Christians, after that they shall have read over the* Treatise.

Psal. 19. 14. *v.*

Let the words of my mouth, and the meditations of my heart be acceptable in thy sight, O Lord my strength and my Redeemer.

O *Eternal Lord God, before the Mountains were brought forth, or ever the Earth or the world were made, thou art God from everlasting to everlasting.* Help me, a poor sinner, with a thankful heart to bless and praise thy name for the manifold and great mercies, both temporal and spiritual, I have received from thee. Praised be thy name for ever, that by thy holy word thou hast brought me to the knowledge of thy self and *Eternal* happiness, and hast added unto me many precious helps both to understand thy word and to direct me in that way which will lead in a future and everlasting happiness. *Lord*, grant that what I have been taught by reading of this *Treatise* may be sown as good seed in my heart, keep

that *Satan*, that bird of Hell, may not pick up an
of it, but let it be so watered with the dew of th
blessed spirit, that I (who hope to (1) out live time an
all temporal enjoyments) may turn (2) my world
care into a Godly care, my care for this life and th
things of this life, into a care for the things of anothe
life, of a better life. Let the great matter of m
thoughts (3) be, *not what I shall eat or what I sh*
drink or wherewithal I shall be clothed, whereunto
am (217) naturally prone, but rather *to seek first th*
Kingdome of God and his righteousnes, being assure
that *all these things shall be added unto me*. Seein
thou callest for *Labour*, and didst enjoyn (4. 5. 6.) *La*
bour to *Adam* in *Paradise*, and wouldst have (8) no
idle, and I have learned not to promise (13) my se
to obtain any good thing at thy hands without *La*
bour; work my heart into such a willing frame, tha
(11) my *Labour* & pains may (80) in obedience unt
thy commands, *be chiefly* (11) *not about perishing b*
Eternal good things, and which without (56.229
Labour cannot be obtained. Help me, being inten
and serious (15) to spend the (16) marrow of m
soul and the strength of my spirits about *Grace* he
and *Glory* hereafter, which are (12) unspeakably be
ter then Gold and Silver, and alwayes (17) to u
the right means to gain them, searching for them
all thine Ordinances, in reading the Scriptures (19
for in them *I think to have Eternal Life*; but becau
of my self I am dull to understand, bless to me th
hearing (20) of thy word Preached, and help me so t
hear that my soul may live the life of *Grace* here, an
hereafter may live (21) the life of *Glory*. To hearin
help me to add (21) such *meditation* both day an
night that may inable me to practice what I learn b
hea

earing. Teach me how to improve the Sacrament fo
aptiſme (23) that firſt viſible means whereby thou
a't pleaſed to apply to me as by Word, Sign and
eal the blood of *Jeſus Chriſt* (24) for the remiſſion
f my ſins, that I may forſake the Divel, the world
d all the Luſts of the fleſh, and have no fellowſhip
ith the unfruitful works of darkneſs, but be found
every reſpect faithful in *God's* Covenant ſealed
ereby. However there be ſome who ſleight the
eſſed Sacrament of the *Lord's Supper* (23. 26.) if as
were an unneceſſary Ordinance, for ever keep me
at I, hungring and thirſting (25) after *Chriſt* and
l the benefits of his death and paſſion, may delight
be a Gueſt at that Table (27) where *Chriſt's body*
ſet before me to eat and warm draughts of his blood
drink. Thou art a God hearing of Prayers, by im-
rtunate (28.) prayer at the Throne of *Grace*, make
e able through Jeſus Chriſt to obtain thoſe great
ings of *Eternity* which are diſcovered unto me in
y *Word* and ſealed up in the *Sacraments*. And grant
at I may not uſe theſe means for a time but (30) per-
eringly uſe them and all other right means to gain
aven, until thou makeſt me to enjoy Heaven, ha-
g aſſurance (202) that my *Labour ſhall not be in*
un, and that it will there (211) never repent me to
ve *Laboured* for it. Bleſſed be thy Name (31) for
ily bread and all the good things of this life, yet
ke not up my Portion out of the greateſt of thoſe
ngs which are indifferently diſtributed to *Saints*
d *Sinners*, but let *Eternal good things* abſolutely
9) *neceſſary* to be had, be my portion, though (23)
ould in *Labouring* for them, meet with many vex-
ons and ſore perſecutions, chooſing rather, as the
(72) wherefore I live, to ſecure (33) an *Eter-*

nal

nal then a *fading* Inheritance. As thou reneweſt (37) thy mercies to me every *morning* in this Life, every *morning* help me to renew my diligence for the obtaining of a better life; and when I have done with the world and all buſineſs upon Earth (38) permit me again into thy preſence to mind and *Labour* for thee and the things of Heaven. When in the *night* (38. 39.) thou driveſt ſleep from mine Eyes, keep me that *I* may not drive any ſpiritual devotion from my Heart; though then reſt be denyed to my body yet O that my ſoul might not *reſt* from (40) *Praying* to thee, from (41) *ſeeking* after *Chriſt*, from (44) *praiſing* thee for mercies, from (45) *meditating* upon thy word; O let my Soul *deſire thee in* (47) the *night*. Strengthen me to run (50) *with patience* the *Race that is ſet before me*, and alwayes *to fight* (51) *a good fight of Faith*, and to *ſtrive* (55) that I may *enter in at the ſtraight gate*, that I may obtain (56) not a corruptible but incorruptible *Crown*. As I am naturally provident (57) for time to come, grant that I may be found provident for *Eternity* to come by laying (58) up *Treaſures in Heaven where neither moth nor ruſt doth corrupt, and where Theives do not break through and ſteal*, and hereby manifeſt (60) my ſelf to be a follower of thoſe, though (64) few who *through faith and patience inherit the promiſes*; whilſt *I do walk in the way of good men and keep the paths of the Righteous*, beleiving (239) Scripture promiſes and obeying Scripture commands, that at laſt with them now in Heaven *I* may poſſeſs *Eternal good things*. Enrich my Soul with thoſe good things that will (91) make me *good*, by *Grace* (96) work a change in me; give thy ſelf (100) to me, that by holineſs *I* may be fit for thee. Unite

me to *Christ* (111) who is the Fountain of life, that *I* may live who by nature am *dead in sins and trespasses*. Let thine *Eternal* spirit, by its powerful influence and breathings, heal (114) my Soul, sanctifie my heart, subdue the rebellion (115) of my will, and purifie all uncleanneſs out of my affections, that, acting from inward principles of holineſs, *I* may (imitating bleſſed St. *Paul*) *exerciſe* [121] *my ſelf to have alwayes a conſcience void of offence towards man, and* [122] *in ſimplicity and godly ſincerity, not in fleſhly wiſdome but by the grace of God I may have my converſation in the world, in all things willing* [12] *to live honeſtly* and walking before thee in truth and with a perfect heart doing that which is good; that ſo when thou ſhalt bring to my mind the hiſto y [126] of my life (which having been very ſinful might here be followed with dreadful apprehenſions of thy wrath, and ſome glimpſes and preoccupations of Hell, and hereafter with *Eternal* torments) *I* may have that which will afford unto me inward conſolation and refreſhment; and in the day when *I* muſt paſs [127] through the *valley and ſhadow of death*, that neither the terrors of death, nor the fierceſt oppoſitions of Hell and the Divel may diſmay me, let me be found intereſted in what will do me [145] good then, and being laſting good things, will laſt beyond *Death*, go with me out of this [131] world, ſtand me in ſtead at the *day of* [23. 52] *Judgement*, and keep me out [137] of Hell. If whilſt *I* live thou ſhalt make my condition an afflicted condition, that [141] I muſt go *through the valley of* Baca *towards* Zion, yet beſtow upon me what thou knoweſt [142] will make me bear afflictions patiently, be as an *Ark* to uphold my ſpirits and keep

them from ſinking in the greateſt deluge of calamities. Though here I ſhould meet with ſhame and diſgrace O Chriſt, yet with thee let me [174] enjoy *Eternal Glory*; though here I ſhould live but a ſhort life, yet in Heaven let me live [175] an *Eternal life*; though here *I* ſhould not have one joyful hour, yet hereafter let me *enter into my Maſters* [177] *joy*, into that joy which *Eternity* begins, [178] but *Eternity* ſhall never end; though here *I* ſhould never enjoy any earthly inheritance yet let me not miſs of that *Inheritance incorruptible* [179] *which fadeth not away in the* [180] *everlaſting Kingdome of our Lord and Saviour Jeſus Chriſt*, and there alſo receive that *Crown* [182] *of glory that fadeth not away*; though here *I* ſhould not have a houſe to ſhelter my ſelf from ſtorms and tempeſts, yet let me be admitted into that *houſe not* [184] *made with hands Eternal in the Heavens*, and ſcituated in the new *Jeruſalem* which is the everlaſting habitation of [189] *Angels* and glorified *Saints*. Take my heart off theſe lower things (wherein ſo many do fancy [221] doth conſiſt the only comfort of their lives) which are only for the body [198] and but *vanity and vexation* [191] *of ſpirit* and ſet it upon thoſe alwayes [188] deſirable good things in Heaven which only can ſatisfie [193] the longings of it and make my ſoul [198] that moſt precious and immortal [203] being, happy. By faith help me to look above [220] the gaiety and eye-dazling [224] objects here in the world, and to ſee the excellency and worth of thoſe *things that are* [215] *inviſible* but are made [235] known in the *Goſpel*. *Oh that my head were water* [245] *and mine Eye a fountain of tears that I might weep day and night* for them who make all the motions [250] of their Souls

to

to wait upon earthly designs and for the gaining [252] the *Mammon of unrighteousness* in this world, such as prefer momentany pleasures before [244] *Eternal* joyes, and spend their whole time in making provision for the flesh, without the least thought upon *Eternity* that follows, and never think of their present sinfulness or their future *Eternal* misery. Pardon me, O my God, that I have at any time postponed [256] the things of Heaven to the things of this world, preferring dross before Gold, the fatness of the Earth, before the dew of Heaven, earthly *Mammon* before Heavenly *Mansions* and the good things of this life before the good things of another, and better life, yea food and raiment for my body before *Grace* and *Glory* for my soul; and now, O Lord, help me to consider that it is high time for me to mind the concerns of my soul and to be *labouring* for *Eternal good things* and [261] seeking those things that are above, and to live above those things which [269] *I* cannot live without, yea wholly to spend my time whilst [269] *I* am in the body about those things whereof *I* shall have most need when *I* am out of the body, and principally to *Labour* for on earth those things that will be of use in Heaven. Make me spiritually [273] wise to lay up such a stock and store that will do me good throughout all *Eternity*, and before my body be laid in the *Grave*, to take care that my never dying soul may be carryed into *Abrahams bosome*, by a turning to thee O God, by accepting of *Jesus Christ*, by getting my sins pardoned and my evidence for Heaven cleared; though *I* do yet remain upon Earth, let, *I* pray thee, thy spirit help me to converse in Heaven [274] and to have mine Eyes fixed upon those *invisible things*. For ever blessed be thy most holy name, O Lord, that

I am not placed among the *common Beggars* of this world, that *I* have not been sent to beg my bread from door to door; it might [278] have been my portion to have crowched to another for a morsel of bread, to have been a vagabond and have saught my *bread out of desolate places* and to have lived as another *Lazarus* [279] in a starving and famishing condition: O Lord, *I* beseech thee never lay me under the heavy judgement of poverty in this world, *least I be poor and steal, and take the name of thie my God in vain*; neither let me be a beggar in another world, in Hell to bowl for a *drop of water* to *cool* my *tongue*. Yet if poverty must be the condition, thou O God wilt have me to end my dayes in, and *I* must be made worldly [287] poor, yet, O God, vouchsafe to make me spiritually rich, *rich in Faith*, even enriched with the *unsearchable riches of Jesus Christ*, let me be found to be an *heir of Salvation*, even an *heir* [288] *of God*, and a *joynt heir with Christ*, an *heir of that Kingdome* [289] which thou hast *promised to them that love thee*. Help me, O Lord, to overlook the splendid braveries of this world, the greatest and best things of this life [299] as those things which are [293] not, but are as so many *Empty* [294] *clouds* and *Wells* without *Water*, ciphers without figures, and but as shadows to real substances, being altogether void of (291) what will make me happy to *Eternity*; and to *Labour* that *I* may have thee (whom my soul prizeth above (306) the earth and its comforts, and above heaven and its glory) for my portion; Jesus Christ for my Saviour, the blessed spirit of Grace for my sanctifier, *Grace* to change me from what *I* am by nature, and *Glory*, with thee in Heaven hereafter, that will continue throughout that life which will be (299) *Eternal*

nal, even after a Million of ages (301) and longer then a Million of worlds. *Inlighten* my darkned understanding, that *I* may attain to the true knowledge of *Eternity* (304) and *Eternal good things*, before my glass be out (305) my Sun set, my race run, and the dark night of *Eternity* overtake me. Work, Lord, upon my heart a serious consideration what it is to perish (306) *Eternally* in Hell, and to enjoy a blessednes eternally in Heaven, that my *labour* and care may be to escape the one and to obtain the other. O that as *I* must live hereafter through all *Eternity*, so whilst *I* live here *I* might alwayes have *Eternity* in my thoughts and ever be endeavouring to (307) get assurance of an happy *Eternity*. As my soul trembles to remember the (307) *Eternity* of pains in the nethermost Hell (that region of confusion (309) and storehouse of *Eternal fire*) where poor damned ones must be drenched in Seas of fire, and floods of wrath (309) overwhelm them: So, Lord, make me to tremble at sin that will bring all this upon me, and enable me to walk in the wayes of holiness which will (309) be followed with happiness and *Eternal glory*. O God whilst *I* am in the wilderness of this world, let me *I* pray thee have some tasts (310) of those fruits that grow and are to be had in the Land of promise, whereby my Soul (312) may be entered into the *first degrees* of heavenly joyes, and may learn what a great difference (311) there is between the bitter sweets of this world and those fruits which grow *upon the tree of Life in the Paradise of God*, and may have my soul effectually drawn and inflamed, made unquiet and (314) restless to long for more, labour for more (312) and not think my self happy until *I* have my fill of them, until *I* be (314) filled

with

with the fulneſs of God, and come to ſwimm (312 in that Sea of *Eternal* bliſs in heaven and thoſe infinite Oceans of pleaſure (314) that *are at thy right hand for evermore. I* am convinced that my Soul (315) by which *I* have my *animation* ſhall not be extinguiſhed (416) with my body, but that it is ſeperable from my body and will ſubſiſt and have a being in its ſeperate ſtate, ſurvive the grave, live longer then time, its continuance muſt be eviternal, inexterminable and without end, and be clothed with *Eternity* after it is deveſted of this earthly caſe. O God, help me ſo to work this conſideration of my Souls immortality upon my heart, as to make me *Labour* for that (317) which will make my immortal ſoul for ever bleſſed and happy when it ſhall be unſheathed from my body, unclothed from corruption and let looſe from this cage of clay. About this very thing, *I* confeſs *O God*, that my former careleſneſs hath been very great, and at the remembrance of which, I bluſh, *I* am aſhamed and tremble. Had death ſeperated my ſoul from my body, whilſt *I* was thus careleſs of my Soul, as my body ſhould have been a prey (316) to rottenneſs, worms and corruption, my *Soul* (that is endowed with an undying condition) might have been in Hell. *I* have yet a little time before me, and it may be but a very little, for the whole time of all my life is but ſhort (317) and *I* do perceive my dayes do paſs away (322) *like a Poſt*, glide away ſtrangely, every day, every hour, every minute added to the time of my life, proves ſo much taken from my life, and *I* confeſs *I* know not *what a day may bring forth*, (318) or whether *I* ſhall (319) enjoy a morrow, even this night may (318) death aſſault me, and my *Soul* be taken from me, and before the Sun riſe again *I* may

be taken hence: Help me therefore to improve my ſhort time about ſuch things as will be (318) of an *Eternal* advantage. O let me not ſee an end put to my time until *I* have provided for *Eternity*. Whilſt *I* am in the way (320) to ſalvation, whilſt *I* ſuck at the breaſts of thoſe Ordinances that can feed me to *Eternal Life*, help, O Lord, to improve preſent opportunities (322) to get an intereſt in *Jeſus Chriſt*, to lay hold on *Eternal Life* and to make ſure of a future and everlaſting happineſs. As the Divel (323) delayes no time (*becauſe his time is ſhort*) to get me to Hell, enable me to delay no time (becauſe my time is far ſhorter) to get to Heaven. But, oh, how dull is my heart in *labouring* for that without which *I* can neither be happy here nor hereafter! Help me therefore, O Lord, by the eye of faith to get a ſight of (323) *Eternal good things*, that ſo my heart may (325) be quickned to labour and take pains for them, and long until it be in poſſeſſion of them. Purge out of me *I* pray thee, O God, all inſincerity and all hypocriſy, and make me with all *faithfulneſs* [331] and Chriſtian [332] *diligence chearfully* [336] and with delight, *earneſtly* [343] and *unweariedly* [348] *to ſeek thoſe things* [347] *that are above, where Chriſt ſitteth at the right hand of God, and alwayes to abound* [340] *in the work of the Lord, foraſmuch as I know my labour is not in vain in the Lord, and I ſhall be abundantly ſatisfied* with the *fatneſs of thy houſe*, and thou ſhalt at laſt *make me drink of the River of thy pleaſures*. Theſe things, O Lord, and whatſoever elſe thou knoweſt needful for the enabling of me thy poor ſervant to live to thine honour and glory and forwarding the *Eternal* happineſs of my precious Soul, I beg for the ſake of thy dear Son *Jeſus Chriſt* my *only Mediator*

ſor and Advocate, to whom with thee and the Holy Ghoſt be honour and glory world without end *Amen.*

Mark 11. 24.

What things ſoever ye deſire when ye pray, beleive that ye receive them, and ye ſhall have them.

John 16. 23. *v.*

Verily, Verily I ſay unto you, whatſoever ye ſhall ask the Father in my name, he will give it you.

A TABLE

By the Order of Letters, Directing to some Chief Things found in the fore-going *Treatise*.

A.

A Bounding *in all things in this life is oft times followed with want in Hell.* pag. 282
Abundant *must the labour for Heaven be.* p. 340
Abraham *how said to see* Christ's *Day.* p. 327
Achilles *Choyce.* p. 257
Adam *in innocency set to labour.* p. 7
Afflicted *ones find that Eternal good things stand them in stead.* p. 140
Afflictions *often befal the Saints.* p. 141
Alexander *sleeps sound,* Parmenio *being on the watch* p. 311
Alexander *compared by one to a stone.* 92

Alexan-

Alexander *poysoned.* p. 171
King Alfred *how spent the natural Day.* p. 35
Aelians *Censure of a Chariot made by* Myrmecidas *and* Chalecrates. p. 98
Alphonsus *his Saying.* p. 8
Alphonsus *refuseth to give any thing to a* Knight *that had spent his Estate.* p. 206
Ancients *used means to keep* Death *in their thoughts.* p. 145
Andronicus *his fall.* p. 169
Angola *Inhabitants prefer a Dog before a Slave.* p. 223
Antimachus *high esteem of his Schollar* Plato. p. 35
Antigenides *a famous Musician, his custom before he play'd a Lesson.* p. 311
Apelles *how he came to fall in love with a Woman.* p. 224
Archimedes *the Mathematician slain, and why.* p. 16
Aristotle *preferred conjecturall knowledge about Heavenly things, before certain knowledge about Earthly things.* p. 270
Aristotle *studied* Philosophy *in the morning, but* Eloquence *in the afternoon.* Ibid.
Artabazus *Cup not so good Gold as* Chrysantus *Kiss.* p. 100
Athenians *gave the* Grashopper *for their Badge.* p. 218
Athens *what a kind of City.* p. 269
Attention *required at hearing of the Word.* p. 21
Ætna's *sad and ruining eruptions* 1669, *wasting the Habitations of* 27000 *Persons, with* 13 *Towns.* p. 168

B.

BAjazet *carried in an Iron-cage.* p. 169
Baptism *what it is.* p. 23

Baptism *enters us into the Church.* p. 23
Baleassar *his submission to the Word of* God. 24
Basil *his answer to the threatnings of* Modestus. p. 23
Bassianus *the Emperour strangely degenerated into effeminatness, would be called* Bassiana. p. 223
Beatitudes, *the first of them belongs to the Poor.* p. 92
Beauford *Bishop of* Winchester, *and* Chancellor *in the Reign of* Henry VI. p. 128
Bee, *what Men are like to it.* p. 273
Beggars *are all they who, though they possess the greatest of Temporal good things, are without Eternal good things.* p. 277
Beggars *lye under a great judgment.* p. 278
Beggars *are all they who have nothing laid up in Heaven.* p. 285
Beleivers *have the promise of two Worlds.* p. 290
Belisarius *his poor condition.* p. 169
Bengala, *where was an old Man of a great age.* p. 199
Bernard's *Esteem of* Christ. p. 108
Bernard's *words of the end of* Christ's *Comming at the last Day* p. 155
Bible *presented to Queen* Elizabeth. p. 19
Body *but a mean habitation for the Soul.* p. 149
Body *made lovely by the Soul.* p. 202
Body of an *excellent Structure.* p. 198, 199
Books *cared for by* Cæsar. p. 200
Bruno *his change of Life, and the cause thereof.* p. 135
Budæus *high esteem of* Plutarchs *Works.* p. 18
Burleigh *his high esteem of* Tully's *Offices.* p. 20

C.

Cæsars *Battle in* Affrica *with the followers of* Pompey. p. 53

Cæsars *Battle with the* Swisses *that fought to obtain* Gallia *out of his hands,* p. 54
Cæsar *murthered.* p. 171
Cæsars *Care of his Books.* p. 200
Cæsar Borgia *upon his Death-bed lamented because he had not taken care for* Death *before-hand.* p. 205
Caius Marius *how he was wont to choose Souldiers.* p. 3
Camois *relates what devout Personages used to write upon their Chymney-pieces.* p. 308
Cardinal *his choyce.* p. 257
Cato *at evening meditated upon what he read in the day.* p. 2
Cats, *why Men compared unto them.* p. 232
Change *is made by Grace* p. 98, 96
Charles *the Fifth Emperour, his Challenge to Francis the First King of* France p. 10
Christ *the full of Mans Happiness* p. 10
Christ *reckon'd amongst the chief of Eternal good things* p. 10
Christ *makes them good who do enjoy him* p. 11
Christless *Men are dead Men* p. 111, 11
Christ *loved by Saints above all things* p. 107, 10
Christ *will be a Righteous Judge in the day of Judgement* p. 13
Christ *hath a two fold Coming* p. 15
Christ *will do those who have an Interest in him good, and stand them in stead at the day of Judgement* p. 15
Christianity *compared to a Race* p. 5
Christianity *compared to Wrestling* Ibid
Christianity *compared to a Fight* p. 5
Christianity *compared to an Agony* p. 5
Christians *have many Enemies* p. 51, 5
Christians *find their condition in this Life very mutable* p. 177, 16

Christians *should be chearful in labouring for Eternal good things* p. 337, 338
Chrysostomes *Censure of* Antioch p. 68
Church, *why called the Congregation of the Poor*, p. 209
Cicero *his Saying, wherein we are taught not to be idle* p. 246
Cleanthes *great labour* p. 47
Count Anhalt *his Saying concerning the Scriptures.* p. 18
Colen, *Ground where Saint* Ursula's *Virgins are buried, retains no other dead Bodies in it* p. 45
Commands *of God dangerous to be neglected* p. 82
Conscience *that is good of a great benefit* p. 117
Conscience *an everlasting Companion* p. 118
Conscience *doth mind Men of sin in this Life that long after it hath been committed* p. 119
Conscience *will bring to mind sins in another Life.* p. 120
Conscience *that is bad, like a Mill* Ibid.
Conscience *that is good is in a good Man* p. 121
Conscience *that is good, a consequence of Grace* p. 122
Conscience *that is good is a bridle against sin* p. 122
Conscience *that is good is a spur unto duty* p. 123
Conscience *that is good, a comfort under affliction.* Ibid.
Conscience *that is good lives in peace, and dyes in peace.* p. 124
Conscience *when terrified for sin, not comforted by Temporal good things* p. 826
Constantinople *had* 7000 *Houses in it burnt in the year* 1633 p. 166
Courtier, *his Saying upon his Death-bed* p. 130
Creatures, *all of them do desire their center* p. 107
Crickets *of the Night, who* p. 44
Crown *worn in Heaven is Eternal* p. 181

Crown *in Heaven promised to five sorts* p. 182

D.

DAvid *his great desire after God* p. 51
Daughters *of* Danæus *are in Hell condemned to fill a bottomless tub* p. 208
Day *time is for labour* p 35
Days, *how* Christ *in Scripture is said to have many of them* p. 326,327
Dazled *are the minds and* Distracted *are the judgments of Men by Temporal things* p. 224
Dead *Men are all Men without* Christ p. 111, 112
Death *cannot be kept off by Temporal good things.* p. 128
Death *should always be in a* Christians *thoughts* p. 145
Death *terrible, especially to those who have made no provision for Eternity* p. 146
Death *by Mundanus an Heathen, looked upon to be but a change to a more happy Estate* p. 147
Death *not feared by* Seneca p. 148
Death, *what it will be to a good Man, and what it will be to a wicked Man* p. 151
Death, *what thoughts Saint* Basil *had of it* p. 152
Death *makes all Men equal* p. 284
Death-bed, *how terrible to* Philip the Third *King of* Spain p. 129
Death-bed, *how terrible it was to a Courtier* p. 130
Death-bed, *what thoughts* Pelican *(a* German *Divine) had thereupon* p. 133
Death-bed *made comfortable to those who have gotten Eternal good things* p. 144
Death-bed, *how* Valentinian *the Emperour was comfortable thereon* p. 152

Death-bed, *what will comfort any Christian thereon.* Ibid.
Delightful *is the labour for Heaven* p. 335
Demades *his Counsel to the* Athenians p. 264
Diligence *commanded* p. 332, 333
Diocletian *leaves the Empire, because he could not rout out the* Christians p. 297
Diogenes *preferred his Cynical Life before* Alexanders *Royalty* p. 223
Dionysius *of* Syracuse *teaches a School at* Corinth. p. 170
Domitian's *carelesness, a cause of his death* p. 318
Dreams, *how Temporal good things are compared thereunto* p. 297
Dye *willingly, those will who are interessed in Eternal good things.* p. 75
Dying *Men by wealth cannot be freed from the fury of a guilty conscience* p. 129

E.

EArthly *things comprehended under Meat for three Reasons* p. 6
Earthly *things are but mean things in comparison of Eternal good things* Ibid.
Early *some rise, but why?* p. 248
Edward *the Third at death forsaken of all but one* Priest p. 128
End *of a* Christian's *life what it is* p. 72
Enemies *there are many unto a* Christian p. 51, 52
Enemy *to a* Christian *is Sin, and that a sore one* p. 53
Ephemeris *a Beast, and why so called* p. 318
Ephorus *his Saying of his Countrey-men the* Cumæans. p. 249
Equal *are all Men after death* p. 284

Eternal *good things comprehended under Meat for two Reasons* p. 9
Eternal *good things especially are to be laboured for.* p. 11, 12, 13
Eternal *good things to be laboured for, do best agree with our Natures* p. 57
Eternal *good things greatly laboured for by the Saints.* p 63, 64
Eternal *good things will be possessed but by a few.* p. 64, 65, 66, 67, 68
Eternal *good things must of necessity be gained* p. 69
Eternal *good things make Men willing to dye* p. 75
Eternal *good things are by God commanded chiefly to be laboured for* p. 80
Eternal *good things the best of Good things* p. 84
Eternal *good things the best of Good things proved by two Reasons* p. 91
Eternal *good things make the possessor of them good.* Ibid.
Eternal, *God is* p. 101
Eternal *good things will do a* Christian *good under afflictions* p. 140
Eternal *good things will stand a* Christian *in stead, and do him good when he lyes upon a sick or dying bed.* p. 144
Eternal *good things will do a* Christian *good, and stand him in stead at the day of Judgment* p. 152
Eternal *good things are always desirable* p. 188
Eternal *good things are satisfying good things* p. 193
Eternal *good things concern the Soul* p. 198
Eternal *good things neglected will cause vexation in hell.* p. 212
Eternal *good things not to be gotten without labour.* p. 229

Eternal *good things are not Fancies.* p. 235
Eternal *good things make a Man a Rich man* p. 286
Eternal *good things are real good things* p. 293
Eternal *good things are for a Mans life* p. 299
Eternity *longer than the longest life* p. 400
Eternity *thought of should make Men provide for* Eternity p. 301
Eternity; *with the very word* Eternity *a Gentlewoman was much moved* p. 307
Eternales, *certain Hereticks so called* p. 318
Evenings *Returns to God* p. 38
Examples *of Saints to be imitated* p. 59, 60, 61
Excellency *of a Thing lieth in answering of the end.* p. 74
Exceter, *a Duke of that Place begg'd barefooted.* p. 170
Exhortations *to get Eternal good things* p. 265
Eye *of Faith sees a beauty in Eternal good things.* p. 224

F.

FAith *an enriching Grace* p. 289
Faith *like a Prospective-glass to the Soul* p. 326
Faiths *eye sees a beauty in Eternal good things* p. 224, & 225
Fancy *of some Men is that the only comfort of this Life doth consist in temporal good things* p. 221
Fancy, *since the Fall what it is* ibid.
Fancy *often usurpeth upon the Understanding* p. 202
Favorinus *his excellent Saying concerning the Soul.* p. 203
Few *only have a share in Eternal good things* p. 64, 65, 66, 67, 68

Fighting *of a Battle, a Comparison to set forth* Christianity *by* p. 51
Fire *hath caused great ruines* p. 168
Five *parts of the World onely are observed to know* CHRIST p. 68
Fools *are all they who labour not for Eternal good things,*
Friendship *amongst Men mutable* p. 156
Fruitfulness *in the heart is caused by the Holy Ghost.* p. 117

G.

GErmany, *in it 26 Villages at once on fire* p. 166
Gillimer *the King of the Vandals his poor Estate,* p. 171
Glory, *the hopes thereof in Heaven, is a cordial under sufferings* p. 143
Glory *in Heaven is Eternal* p. 174, 309
God *onely desired by* David p. 31
God *Eternal* p. 101
God *hath in him all perfections* Ibid.
God *in Covenant with any makes their condition happy*
God *hath enough in him to satisfie a Christian* p. 196
God *to be a God to any is a great portion* p. 291, 292
Good *are all they who do enjoy Christ* p. 110
Good *men are men of good consciences* p. 121
Good *and bad, not small and great, will be the difference at the day of Judgement* p. 133
Gospel *giveth a true account of Heaven* p. 235
Grace *and glory, better than gold and silver* p. 12
Grace *commended* p. 96
Grace *an Eternal good thing* p. 97
Grace *and glory, how they differ* p. 97
Grace *cannot be lost* p. 97

Grace *makes a change* p. 97
Grace *the beſt riches* p. 98
Grace *cleanſeth the heart* p. 97
Graſhoper *was the Athenians badge* p. 219
Graſhoper, *who like it* p. 218. 273
Grave, *in it no man is richer than another* p. 131
Grave, *in it temporal good things yield no comfort* p. 130. 131
Great *gifts deſpiſed by* Luther p. 31
Guiſe, *the Duke thereof ſaid to be the richeſt man in* France. p. 292

H.

HAbitation *for the ſoul in the body but a meer habitation* p. 149
Habitation *in Heaven is Eternal* p. 184
Hannibal *diſappointed in taking of* Rome, *and why* p. 320
Happy *men who they are* p. 292
Hearing *of the word attention is required* p. 21
Heart *of man by nature is ſtony* p. 115
Heart *is made fruitful by the workings of the Holy Ghoſt* p. 117
Heathens *minding things of this life* p. 19
Heaven *a lightſome, glorious and everlaſting habitation* p. 150
Heaven *truly deſcribed in the Goſpel* p. 235
Heaven *all that have a knowledge thereof, do not labour for it* p. 236
Heavenly *happineſs ſet forth in ſome Queries* p. 88. 85. 90
Heavenly *happineſs cannot be conceived* p. 90
Heavenly *things are the only laſting, the everlaſting good*

good things p. 264. 173
Heir *of the promises one of the greatest titles that belong to a Christian* p. 241
Hell *full of many knowing heads* p. 236
Henry *the 4 Emperour in poverty.* p. 170
Henry *the 4 King of* France *esteemed* France *equal to the Spaniards many Kingdomes* p. 179
Hermet *his esteem of a Cat* p. 223
Holiness *from the Holy Ghost* p. 114
Hopes *of wicked men for Heaven will be frustrated* p. 66. 67.
Hopes *for Heaven should be grounded upon the word of God* p. 240
Hopes *for Heaven a Cordial under afflictions* p. 143
Hopes *for Heaven, are but in vain built upon the promises by those who obey not the Commandements* p. 242. 243
Hormisda *his esteem of Christ* p. 108

I.

Idleness *desired of most men* p. 5
Idle *persons unprofitable persons* p. 5. 8
Idle *persons* Periander *makes a Law against* p. 8
Idle *no day was* Seneca p. 48
Idle *to be, Nature never brought forth any* p. 246.247
Idly *some Affricans do spend their time* p. 8
Jehosaphats *but few* p. 94
Ignatius *his esteem of Christ* p. 107
Imaginary *good things only, are all temporal good things* p. 293. 294
Imaginary *Heaven was made by a King of* Perlia p. 296
Inheritance *in heaven is an Eternal inheritance* p. 179
Interest *in Christ will stand a man in stead at the day of* Judgement

judgement p. 152
Johannes de temporibus *his age* p. 300
Joy *to be had in Heaven is Eternal joy* p. 176
Judgement *day will be terrible to those who never had more then Temporal good things* p. 132
Judgement day *will put no difference between small and great, but between good & bad* p. 133. 135
Judgement day *when it comes, Eternal good things then do a Christian good and stand him in stead* p. 152
Judgement day, *to whom it will be terrible* p. 158
Judgement day, *thoughts thereof should keep men from sin* p. 161
Juno's *Statue.* p. 118

K.

Kingdome *of Heaven an everlasting Kingdome* p. 180
Kingdome *of Israel compared to the Moon* p. 181
Kings *Raign is but a noble servitude* p. 193
Knowledge *of Heaven & Eternal good things does not alwayes put on men to labour for them* p. 236
Knowledge *of Heaven, the want thereof, the cause why men labour not for it* p. 237
Knowledge *conjectural about heavenly things is to be preferred before certain knowledge about earthly things* p. 270

L.

Labour *required of every Christian* p. 4. 5. 7
Labour *required of* Adam *in* Paradise *whilst innocent* p. 7
Labour *we must especially & chiefly for Eternal good things*

things p. 11. 12. 261. 265. 269
Labour *we must for Eternal good things or else they will never be enjoyed* p. 56
Labour *for Temporal good things, is with God's good granted* p. 266
Labour *for Heaven, all will not that do desire Heaven.* p. 231. 232
Labouring *for Eternal good things, will bespeak a man to be a wise man* p. 272
Lady Jane Grey *her answer to Master* Ascham p. 294
Lambert *Martyr his high esteem of Christ* p. 107
Learning *a notable saying concerning it, by* Æneas-Silvius p. 13
Lepidus *an idle person* p. 5
Life *in Heaven is an Eternal life* p. 175
Life *of that man is provided for who hath gotten Eternal good things* p. 299
Load-stone, *what man are like unto it* p. 219
London *about* 13000 *houses there burnt in the year* 1666 p. 166
Longest life *nothing to Eternity* p. 300
Life Eternal *may be said four wayes to be enjoyed in this present life* p. 160
Lords *Prayer but one Petition in it for Temporal good things, and why* p. 11
Loyterers *a penalty against them* p. 5
Luther *despiseth great gifts* p. 31
Luthers *morning piety* p. 37
Lyoness *her property* p. 311
Dysimachus *loseth his Kingdome for a draught of water* p. 72

M.

Man *why he was created* p. 37
Mandanus *an Heathen looked upon death to be a change to a more happy estate* p. 147
Manna *was food miraculous but not lasting* p. 7
Martyrs *dyed cheerfully, and what comforted them at death* p. 75. 152
Mauritius *thankful when he heard he should be punished in this world, and spared in another, though he were to lose Empire, Life and all* p. 71
Maximian Herculeus *leaves his Empire in a rage because he could not root out Christians* p. 207
Mævius *a noble Centurion of* Augustus, *his resolute answer to* Antonius p. 34
Mean *men have been highly advanced* p. 104
Means *used by the antients to keep death in their thoughts* p. 145
Meats *for the body are of a perishing nature* p. 7
Meditation *useful after reading or hearing the word* p. 21
Melitho *how she animated her son* p. 349
Money *that would never perish only pleased Saint* Basil p. 62
Monk, *a story of such a one* p. 331
Mornings *to be spent in piety* p. 36
Morning *piety practised* p. 37
Mountains *three famous ones in* Persia p. 182
Moses *his great self denial* p. 61
Mursius, *what he used to write upon all his books* p. 307
Myrogenes *his request* p. 305

N.

NArcissus *fell in Love with himself* p. 295
Naturally *men do labour for Eternal good things*, p. 217
Neighbourhood *in Heaven good* p. 151
Nicostratus *a cunning workman, how much he admired a curious picture* p. 255
Non-communicants *reproved* p. 26
Night *piety required* p. 39
Night *spent in Prayer by* St. Anthony p. 40
Night *judgements on wicked men* p. 41. 42. 43
Night *mercies bestowed upon good men* p. 42
Night guard *God is to his people* p. 43
Night piety *practised* p. 44. 47
Night *how spent by some* p. 248

O.

OBedience *entitles to blessedness* p. 84
Opportunity *painted with an hairy forehead but bald behind, and why.* p. 321
Opportunity *improved, Examples of such* p. 321. 322
Oracles *how given by* Proteus p. 27
Ordinances *what they are* p. 17
Origens *choice* p. 62

P.

PAlestæ, *fields in* Greece *so called, what they were* p. 60
Paradise *was a most delightful place* p. 195. 196.
Pareus *his opinion of* Aristotles *Arguments to prove the world*

world to have had no beginning p. 294
Parr *his age* p. 29
Paul *the Apostle, especially beloved by the* Thessalonians p. 13
Paulus Æmilius *his sacrifices to the gods* p. 29
Peace *inwardly, better then plenty outwardly* p. 129
Periander *his Law against idle persons* p. 8
Persecution *should no way hinder a Christian in his laring for Heaven* p. 32
Perseverance *required* p. 30
Philip *the* 3 *of* Spain *his saying upon his death-bed* p. 129
Philosophy *was studied by* Aristotle *in the morning and* Eloquence *in the afternoon* p. 270
Philpot, *Martyr, how cheerful in the Colehouse* p. 44
Pius Quintus *saying of himself* p. 95
Pleasures *in the world compared to Rivers that fall into the Sea* p. 213
Poor *have the first of the beatitudes belonging to them, but amongst the woes, the first belongs to the rich* p. 92
Poorer *in the grave is* Alexander, *then the poorest man in the world* p. 131
Popes, *a ceremony used at the assumption of them* p. 307
Prayer *should be importunate* p. 27. 28. 29
Promises *are the surest Pillars to build hopes for Heaven upon* p. 240
Promises *are a Christians* Magna Charta p. 208
Promises *of God are all sure* p. 208
Prosperous *oft-times are the wicked* p. 131
Proteus *how he gave Oracles* p. 27
Proverb *one Jewish* p. 51
Proverbs *two very notable in the prejudice of rich men* p. 92
Psalliam *and* Euchitæ *but Heretick*s, *though they spent all*

all their time in Prayer p. 27
Pythias *pined to death* p. 170

R.

RAce, *thereunto Christianity compared* p. 50
Real *and not imaginary things are all Eternal good things* p. 293
Repent *none ever will that they laboured for Eternal good things* p. 211
Reproof *to those who preferr temporal good things before Eternal good things* p. 255
Resolution *required in a Christian* p. 33. 34. 35
Rich *to be, what unlawful means some men do use* p. 251
Rich *that man is who hath Eternal good things* p. 286
Rich *a Christian may be inwardly although he be poor inwardly* p. 292. 293
Riches *oftentimes proves an impediment to piety* p. 92. 73. 94. 95.
Riches *at death will leave a man to the fury of a guilty Conscience* p. 129
Righteous *Judge will Christ be at the day of Judgement* p. 135
Rise *early, why some so do* p. 248

S.

SAints *departed how to be honoured* p. 60
Saints *are often afflicted* p. 141
Saint Anthony *spent the night in Prayer* p. 40
Saint Marks *treasury at* Venice p. 107
Saladine *carried nothing but his Winding sheet out of the world with him to the grave* p. 131. 286
Satisfaction *in God is to be found by any Christian* p. 196. 197

p. 196. 197.
Satisfie *the Soul of man the whole world will not* p.289. 290.
Scipio *banished idle and unprofitable souldiers from his Camp.* p. 5.
Scipio *used every morning to go first to the Capital, and then to the Senate.* p. 36
Scriptures *excel all other writings* p. 18
Scriptures *should be the standard of all our actions* p. 59
Seneca *no day idle* p. 48
Seneca *not afraid of death* p. 148
Seriousness *to be exercised when at any time a Christian is labouring for Eternal good things* p 16
Serpent *Scycale* p. 229
Sight *of God and Christ in Heaven most ravishing* p. 323. 324
Sin *a sore Enemy* p. 53
Sin *aims at the souls damnation* p. 54
Sin *hath made man deformed* p. 98
Sleep *very beneficial* p. 39
Sleep *why by God it hath sometimes been with-held from men* p. 39. 40. 41.
Sleep *being with-held hath proved well for some men* p. 48.
Slothfulness *reproved* p. 262.
Sluggish *spirits there are that would not willingly labour* p. 4. 5.
Solomons *judgement of these Temporal good things* p. 191
Soul *of man hath but a mean habitation in the body* p. 149
Soul *of man concerned in Eternal good things* p. 198.
Soul *of man especially to be provided for* p. 199. 200. 201

Soul *of man is immediately from God* 202.
Soul *of man most excellent* p. 202. 203
Soul *of man makes the body lovely* p. 202
Souldiers *how chosen by* Caius Marius p. 31.
Spaniards *what they say of* Aquinas *his writings* p. 102
Spartan *Kings that raigned but a year, their practise* p. 320.
Spiritual *sloth grown common* p. 231
Starrs *and other Celestial bodies why they seem small to us* p. 226
Striving, *Christianity compared to it* p. 50
Store, *the best* p. 58
Snarez, *what is reported of him* p. 270
Supper *of the Lord, holds out Christ as well as the word* p. 23
Supper *of the Lord, what food is received at it* p. 25
Supper *of the Lord, to it men should come hungring and thirsting* p. 25
Supper *of the Lord, neglects thereof reproved* p. 26
Swan *why it is dedicated to* Apollo p. 303
Sweating sickness *in* England p. 39

T.

TAsts *of Heaven how operative* p. 310. 311
Temporal *and Eternal things deserve serious and holy meditations* p. 1
Temporal *good things but once petitioned for in the Lords Prayer* p. 11
Temporal *good things should be subserviant to Eternal good things, proved out of the Lords Prayer* p. 11
Temporal *good things under terrours of Conscience do no good* p. 126
Temporal *good things at death yield no comfort* p. 127

Tem-

Temporal *good things will not keep off death* p. 128
Temporal *good things yield no comfort in the grave* p. 130
Temporal *good things will yield no comfort in Hell* p. 136
Temporal *good things are but perishing good things* p. 164
Tempora' *good things dazel the mind and distract the judgement* p. 224
Temporal *good things their worth* p. 265
Temporal *good things may with God's good leave be laboured for* p. 266
Temporal *good things promised so far as needful* p. 267 268
Temporal *good things without Eternal will leave a man a beggar* p. 277
Temporal *good things but imaginary good things* p. 293
Thankfulness *due to God for the least mercies* p. 30. 31
Theodosius *how he used to spend the night* p. 247
Threatnings *not in vain* p. 84
Time *is precious* p. 44
Time *not misspent will be comfortable at death* p. 45
Time *is but short* p. 317. 318
Tytius *his punishment in Hell* p. 118
Torments *in Hell are Eternal* p. 308. 309
Tully's Offices *much esteemed by the Lord* Burleigh p. 20
Turks *upbraid Christians* p. 76
Turkish *Emperour by* Mahomets *Law is bound to Exercise some manual Trade or Calling* p. 8

V.

VAin *will not be Labour of Eternal good things* p. 206

Valentinian *the Emperour, what comforted him upon his death-bed* p. 152

Verres *Deputy of* Sicily *his much lying in bed* p. 274

Vile *bodies of the Saints at the day of judgement shall be glorious bodies* p. 155

Vexation *often accompanieth Temporal good things* p. p. 190. 191

Vitellius *Emperour both of the East and the West basely used and murthered* p. 170

Ubiquitaries *complained of by* Zanchy p. 253

Undone *will all those men be when they come to dye who have nothing layd up in Heaven* p. 285

Unwilling *are many to take pains for Heaven, though they desire to Enjoy Heaven* p. 231. 232. 233

Unwearied *must a Christians labour be for Heaven* p. 348

W.

WAnt *feared by many in this world* p. 276

Want *will many in Hell, who do abound in this world* p. 282

Wealth *will leave thousands at death to the fury of a guilty conscience* p. 129

Weep *we have reason, over neglecters of Eternal good things.* p. 245. 253

Wicked

Wicked, *prone to nouriſh hopes for Heaven* p. 65. 66
Wicked *men may enjoy proſperity* p. 140
Wine *to be Exported, was hindred by the old Romans, and why* p. 314
Winds *about* Sancto Croix *in* Affrick *by the Portugals called* Monzoones 348
Wiſemen *are they who labour for Eternal good things* p. 272
Wiſemen, *who they are that are ſo accounted in the world* p. 276
Woman *whoſe houſe was burned, minds trifles and neglects her child* p. 173
World *compared to a Kings Court* p. 102
World *is the greateſt price that the Divel hath to give for a Soul* p. 227
World *like a going fire* p. 228
World *were of no uſe if man were not in it* p. 266
Worldly *things ſatisfie not the poſſeſſor* p. 193. 194. 289. 290
Wreſtling, *Chriſtianity compared unto it* p. 50

Y

YOung *mans queſtion in* Matt. 19. 13. verſe *anſwered* p. 11

Z.

ZAnchy *his complaint of the Lutheran Ubiquitaries* p. 253

The

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